

T E R R A P A C I S .

A TRUE
TESTIFICATION
OF

The Spiritual Land of *Peace*
(which is the Spiritual Land of
Promise, and the holy City of *Peace*,
or the heavenly *Jerusalem*) and
of the holy and spiritual *People* that
dwell therein, as also of the
walking in the Spirit, which
leadeth thereto.

Set forth by *H. N.* and by him newly per-
used and more plainly declared.

Translated out of Base-Almaine



Depart out of thy land, and from thy Kindred, and out
of thy Fathers house, and travell into a land that I will
shew thee, *Gen. 12. Ab 7.*

I will Head thee on the right path that the course (when
thou goest) be not painful unto thee, and that thou
stumble not when thou runnest.

Take the information to heart, leave it not, keep it, for
it is thy life.

Go not in the path of the ungodly, and walk not in the
way of the wicked, leave the same, and go not therein,
depart therefrom, and pass by it, *Prov. 4.*

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of the Sun on *Garlick Hill* 1649.



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THE
PREFACE of *H. N.*
To the Spiritual Land
of *PEACE.*

H. N. Willeth to the good-willing Reader, and unto all Lovers of the Truth (which read or hear these present Testimonies of the Land of Peace) that they might be prepared to be an upright people for the Lord, and taught to the kingdom of heavens; and also to have obtained in their spirit and minde (in the obedience of the Love) the simple eyes of the true Sight, the spiritual ears of the godly Hearing, and the second birth in Jesus Christ, whereby they might understand in spiritual maner the holy and spiritual understanding, that is witnessed therein, to the end that the same which becometh seen and heard, might be rightly judged according to the Spirit of the heavenly Truth, also the wayes that leadeth to the Life, entered into aight, and so the true Life of the Living, and the pleasant Lands of Peace become inherited rightly, and according to the Truth. O yea, that it come to pass even so.

In these true Testimonies of the worthy Land of Peace, (O ye good-willing Hearts, Which love the Truth) there is (out of an inclination of Love) witnessed and described unto you by Writing, the many maner of weldderessed
- 1 3 Lands,

a Isa. 54.
Apo. 18.

b Isa. 32.
Heb. 4.
Apo. 21.

c Isa. 60.

d Isa. 13.
and 54. 55
Ier. 3. and
17. and 23.
and 31.
and 33.
50.
Ezech. 20.
e Isa. 65.
and 66.
Ezech. 34.
and 37.
3 Mach. 2.

Lands, together with the sundry kindes of Travel and Unrestfulness of the disorderly people of the Wicked world, and the departure out of the same; as also (then immediately following) the entrance into the spiritual Land of Promise (the Rest of all the children of God) to the end that every one (which loveth the Rest of the Lord in Jesus Christ) might forsake the said Wilderessed lands, and so (according to this our direction) enter into the noble commodious Land, and into the holy City of Peace.

2. Therein is likewise evidently declared unto you (With clear manifestation) the holy people of the same Land, and how lovingly, peaceably, and uprightly they live in that same good Land.

3. Into the Which good Land of Rest and Peace, the Lord will now in the last time, under the obedience of the Love (according to his Promises) assemble his people or his Elect, and be gracious unto them, and so will (through the service of his Love) bring them into the same out of all Wilderessed Lands, and separate them from all disorderly and seditious people.

4. O ye children of the Kingdom consider of the minde: and the lovers of the Truth, humble you now every one under the obedience

ence of the Love, and ^f have or exercise Ioh. 13.
 love among each other, to the end that ye and 15.
 may remain unoffended: also ^e know the 1 Iohn 3.
 Truth in the Spirit, through the Love, and and 4.
 live in all Truth and upright righteousness. g Ioh. 8.
 2 Ioh. 1.

5. For I will open my mouth ^h in similitudes, h Psal. 49.
 reveal and Witness the riches of the spiritual 78.
 heavenly goods as parables, and figure forth Matth. 13.
 in writing the mystery of the Kingdom of
 God or Christ, according to the true being.

6. He that hath ears to hear, let him hear,
 and who so hath eyes to mark, let him mark
 what the Spirit of Love saith, and bringeth
 to light by his Minister.

7. I looked and behold: to the children of the
 Kingdom (the Family of the Love of Jesus
 Christ) it is given to understand ⁱ the mystery i Matt. 11.
 of the heavenly Kingdom; but to those that and 13.
 are therewithout, it is not given to under- Luke 8.
 stand the same; for that cause all spiritual and 10.
 Understandings do chance unto them, by Si-
 militudes, Figures, and Parables.

8. Verily the strange people, together with
 all those that have their forth-going without k Deut. 32.
 the Family of Love, are ^l ignorant, and all Sap. 2. and
 the enemies to our godly Testimonies of the 5.
 gracious Word of the Lord, and of our most Psal. 14.
 holy Service of Love, are ^l resisters of the Gal. 3.

Truth of God. For that cause also they have heard very painfully With their ears, and
 m Isa. 6. "hardned their hearts against the Truth.
 Matth. 13. They have likewise wholly shut to, the sight
 A. 7. and ofⁿ their eyes before the Truth, to the end
 18. they would not see the same nor her Requir-
 n Jer. 5. ring, and altogether stopped the hearing of
 and 7. their ears before the calling-voyce of the
 and 16. Truth, for that they would not hear the
 same, nor the Requiring thereof, because they
 would in no wise understand in their hearts,
 the Truth and her Requiring, as also for that
 they would not turn them to the Truth and
 her Requiring, neither shew forth any up-
 right Fruits of Repentance:^o nor yet come to
 the godly life; and have even so (in the hard-
 ness of their hearts) turned them about to the
 condemnation.

9. For that cause likewise, their portion
 or inheritance, is not with the children of the
 Kingdom, in the Family of Love; ^p but With
 p Psal. 1. the children of the wicked World, whose ^q fa-
 Wil. 2 and ther and head is the devil himself.

10. Seeing then that they, through their
 resisting against the Love, and the re-
 quiring of her service, are become children of
 wrath; and (through the seed of the old Ser-
 pent) are grown disobeyers of the Requiring
 of the Word of Jesus Christ, and of the Do-
 ctrine

Strive of his Service of Love, as also a' cursed people, even to be coheirs of the everlasting fire (Which is prepared for the devil and his angels) therefore verily they understand nothing at all of the wisdom of God the Father, nor yet of the upright beeing of Jesus Christ the Son of God and man

(Deut. 27. and 28. Eccl. 41. 1 Matt. 13. and 25. Apo. 19.

11. Therefore cometh now likewise the end, and Gods mighty hand upon the ungodly, which have had no will to Gods Love, nor liked that the Love should reign over them. But Gods mercy cometh over his Elect, which sigh and pray night and day unto him, and have an hunger and thirst after the Righteousness.

u Ezech. 7. x Rom. 2. 2 Thess. 2. y Luke 18. z Matth. 5.

12. For truly, the gracious time cometh, and is now already come, wherein the blessed people of the Lord shall delight, recreate, and rejoyce them.

a Isa. 60. 61. and 65. and 66. Joel. 2.

13. In which this gracious time, there shall nothing be figurely, or Image-like, nor yet also the Testimonies of the Truth of God, any Parables or Similitudes to the children of the Kingdom; for through Gods heavenly Truth (the Light of Life from Heaven) all whatsoever is of God and Truth, becometh now published unto them openly, nakedly, or clearly, from the right hand of God the Father, and they are made heirs therein under the obedience of the Love.

b Matt. 13. Luke 8. c Ioh. 16.

14. Yea,

d Ioh 14. 14. Yea, the holy Spirit of Love (which
 and 15. is a comforter of the heart) Whom the Father
 and 16. sendeth in the name of the Truth (the Bee-
 e 2 Cor. 3. ing of Christ) he^a teacheth and declareth all
 f Heb. 10. things unto them; namely, all what was spoken
 unto them in times past (concerning the
 Truth) as Parables or Similitudes, for in
 times past (the whilest the^a covering (which
 is the foreskin of the flesh of sin) was yet be-
 fore their hearts and the Vail (which is the
 flesh of Christ) still before the clearness of
 the face of God and Christ) they could not
 g Ioh. 16. endure that which is the clearness of the
 holy Ghost it self.

b 2 Cor. 3. 15. But when as now (in their new birth)
 and 4. the Vail^a departeth from their hearts, so is it
 Col. 2. all then^a Light and life unto them through
 i Ephe. 5. the holy Spirit of Love, which cometh unto
 4 Iohn 14. them out of the Father, from the uncovered
 and 16. face of Christ, as also^a remaineth with them
 everlastingly, and leadeth them into all
 Truth. It is very true.

16. Come now all hither, O ye peaceable
 children! together with all ye which love the
 Truth and Peace; and have your Forth-
 going in the Spirit^a to the life of the new
 birth in Jesus Christ, according to the Re-
 quiring of the Word of the Lord and his ser-
 vice of Love.

17. Fly

The Epistle.

II

17. Fly now^m out of the North, and out ^m Zach. 2.
of all wildernesses Lands. Rest not your selves
among the strange people, nor among any of
the enemies to the house and service of Love;
but assemble you with us, intoⁿ the holy City ⁿ Isa. 60.
of Peace, the new Jerusalem, which is des- ⁿ Zach 8.
cended from heaven, and prepared by God, ⁿ Apo. 21.
like a garnished Bride for her Husband.

18. O Jerusalem! (thou holy City of the
great King) ⁿ the Light of thy God of Israel ⁿ Isa. 60.
doth now rise up over thee, according to the
Promises.

19. Thereforeⁿ stand now up, and set thy
self in the high place, and look round about ^p Isa. 51.
thee, towards the East, or Sun rising, and be- ^{and 52.}
hold the Comfort which cometh unto thee ^{and 60.}
from God. ^{Baruc 5.}

20. Behold, ⁿ thy children assembled them ^q Isa. 43.
together, from the Sun rising and going
down, rejoicing them in the holy Word, and
are mindfull of God.

21. They wereⁿ led away captive from ^r Bar. 5.
thee on foot by the enemies. But now thee
Lord bringeth them unto thee: and exalt-
eth them with Honor, as it becometh the
children of the Kingdom.

22. For God will bring downⁿ all high ^s Isa. 2. 40.
Hills, and make the high stony rocks, and the ^{Bar. 5.}
Vallies plain, that Israel may ⁿ walk, and ^t Gen. 23.
dwell ^{33.}

dwell free (without fear) to the honor of his his God.

u Bar. 5.

23. The Groves, andⁿ all pleasant sweet-smelling trees shall shadow Israel round about by the commandment of the Lord.

x Bar. 5.

y 1 Mac. 2.

24. For God will now in this day of his Love, ^x be gracious unto his people, and (through his mercy) bring Israel againⁿ with joy; as also lead them continually with his Righteousness, in the clearness of his Majesty, &c.

z Deut. 30.

Ier. 21.

Eccl. 5.

35.

25. Now this passed over, Will (in the Testimonies of the spiritual Land of Promise) rehearse more at large touching the holy ones of the God of Israel and of their garnishing, as also distinct the Wilbernessed lands, and the unpeaceable people from the good land, and the peaceable people to the end that the death and destruction may be understood and known from the life and preservation of salvation, and that no man may err ignorantly

26. But hereforth on following in this our Preface (before the beginning of the spiritual Land of Promise) we wil rehearse the mercy of God, wherethrough this lovely rest of the spiritual land of Promise is (out of Gods heavenly truth) appeared unto us and the knowledg thereof given us, to understand; therefore hear and understand ye dearly beloved.

27. For

27. Forasmuch now as We had a great desire to the place^a of Rest and Peace which God hath promised. and that we sought after the same with a fervent longing for, that we might finde it, or come to the knowledg of the same holy Land of Promise; so hath the God of heaven been gracious unto us, and not shut from us the knowledg of his holy Land, which he hath promised unto his People, as a land of Rest and Peace; neither yet covered nor hid from us his Truth of the same. a Psa 95.
Heb. 4.

28. But verily We are gone thorow, or passed beyond many and sundry maner of wildernesses and lands, and ignorant people, and so have considered of the nature of every land and people

29. In all which we have found the strange ignorant people very unpeaceable and divided in many kinde of maners, dispositions, and natures, as also vexed with many unprofitable things, to a great disquietness, and much misery unto them all.

30. The whilest We considered diligently hereon, so found we by experience, that every people had their disposition and nature, according to the disposition and nature of the land wherein they dwelt or were born. c Isa 43.
and 59.

31. But when we passed thorow, and perused

d Isa. 26.
60.
Zach. 8.

used all this same, so have we, through the mercy of God (at the end of all this) found a lovely land, ^a or a peaceable city, whose people (and none other) is a peaceable, concordable, and lovely people; agreeably minded, living peaceably, and are faithful to each other. Into the which peaceable City, and unto the peaceable people of the same, the Lord (the God of heavens) hath miraculously brought us.

e Psal. 4.

32. It is true, the whole earth is unmeasurable great and large, and the lands and people are many and divers, but the most part of the lands are beset with grievous labour, and with much trouble, ¹ and the people captived with many and sundry unprofitable vexations.

f Eccl. 1. 2.
and 3.
and 6.

g Bar. 5.
h Isa. 60.
65.

i Isa. 35.
and 54.
Isr. 33.

33. But the ² children of the Kingdom have a land that is void of all molestation, and a City that is very ⁿ peaceable which also is ¹ inhabited with no manner of vexation or unprofitable labor, but with joy, in all peace.

k John 17.
Act. 4.

34. Wherefore the people that dwelleth therein, is likewise a wise and understanding people, according to the nature of the same good land; and it is a people of one manner of ⁿ nature and disposition, concordable, peaceable, and lovely.

25. Verily,

35. Verily, Without this one City of Peace or land of the living. there is no convenient place of Rest on the whole earth ; neither yet Without the Commonalty of this one maner of people of the same city, any meete people, among whom such an understanding is to be found, or that can live so peaceably as this same. Deut. 4.

36. But this land of peace (Which with his lovely people is ful of joy, and liveth in concord) is a secret land, and is severed from all other lands^m and people.

^m Deut 10
4 Esdr. 7.

37. It is also known of no man but of his Inhabitants, and of those which come into the same, & that be assembled with them. But the entrance into the same, isⁿ very straight and narrow ; for that cause it is found of few, but there are many that run past it, or that have not any right regard thereon. n 4 Esd. 7: Matth. 7.

38. Seeing then that the entrance into this same good land, is very straight and narrow, and becometh found^o of few, neither is it rightly regarded, therefore remaineth this good land of the Living unloved and unknown of the most part of strange people, and of all unbelievers of our godly Testimonies. Luke 13.

39 Wherefore, to the end now to incourage all people to the love of the same. so will we (out of inclined love) partly describe the state of the good land, and the upright dealing of the

the lovely people, and testifie of every ones disposition and nature, that if haply there might be any one found that did know his estranging from the same, and had a desire (with all his heart) to assemble him with us therunto.

p Psal. 48.

Prov. 3.
and 8.

q Matt. 16.

19.

r Isa. 64.

1 Cor. 2.

40. For verily, in respect of the excellency thereof, it is the best-worthy^e to be loved, and for love thereof to^e forsake all whatsoever is without it; for it is much better, more precious, and beautiful, yea and more excellent, rich, and joyfull or living, than all what may be found, devised or invented upon the universal earth.

s Matt. 10.

and 16.

Luk 9. 14.

Ioh. 12.

41. But whosoever loveth not the same above all things neither yet doth (for the love thereof) forsake, deny, give over, or leave himself with all that he hath, he shal not enter into it.

t Num. 12.

1 Cor. 9.

and 10.

42. But if there be any one that is of the disposition or nature of the same: or whose lusts and desires stand inclined or are affected towards it, such a one verily, shal (for the worthiness cause thereof) love the same, as also not think it tedious to assemble him unto us, and to pass thorow that way that leadeth thereto.

43. Wherefore, to the end now that all those (which desire, under the obedience of the Love, to dwell in this good Land, with
this

this People of Peace) might be gathered together into the same, Without harm and unhindered, and that no man should remain without it, for Want of any knowledge of the Way: So Will we shew the neereſt Ways, and the needfulleſt Means, and Guides, that lead thereunto; because that every Traveller, may still keep the right High way, and not turn from it, neither to the right side, nor to the left, but may keep so much the more diligent Watch, until that he be come thorow the Gate, into the holy City of the good Land. We Will also (for that men should in no wise erre, nor be deceived on the Way) distinct, and mark out those Land, Places, and People, which are most needful to be over passed, and left; as likewise, all whatsoever is deceitful and harmful, and Will in like manner, evidently shew, according to the Truth, how, wherewith, and Where-through, all harmful, and destroying things, together With all the enemies or adversaries, and all tempters, and assaulters. are to be resisted and overcome, which would let, and hinder the traveller from coming into the good Land.

44. And if now also, there be any man in the journey, that is become deceived, or erring upon the way, through any of the deceitful things (which we do shew hereafter follow-

B

ing)

Deut. 9.

& 17.

Josh. 1. 23.

Prov. 4.

x Apo. 22.

Deut. 2.

& 3.

2 Cor. 6.

- a Num. 32. ing) or Which hath set down^a himself to rest any Where upon the way, to the intent to live quietly, and is not yet come into the holy City, thorow^c the Gate: Let not him pitch his Tents there, neither yet make him there any Tabernacle for to dwell there; but let him give ear^d and credit to our undeceivable counsell of the Wisdom, and set his feet in the right way that leadeth thereunto; and so travel forward to the good Land of the Living, and of the true^e Rest and Peace.
- b Apoc. 21. 45. For Whosoever is not yet come into
c Psa. 118. the holy City, through the Gate or Door; he
John 10. is not yet also come to the upright^f Rest of
d Num. 32. the Children of God.
Prov. 4. g Hcb. 4.

46. Wherefore (ye dearly beloved) seeing now that this way to the holy Land, is perilous^h to pass through, for him that is unexpert therein; so have we thought good (out of hearty love) to testifie and shew forth distinctly (and that altogether, to the preservation of the traveller) the most part of the wilderessed places of the strange people, and the perils of deceit, each one according to his pernicious disposition and nature; to the end, that every one may be of good cheer, and may (without fear) pass through the way rightly, and without harm; and for that no man should remain lost, except he would himself.

As

As likewise for this cause, That if happily any man should be faln into error, upon the way, or should chance to be deceived, and seduced by any of the same, he might yet understand and perceive, in which place of error, and among what sort of unrighteous or ignorant people he is, or hath united himself; and also how far off, or neer-by, he is to the good Land of Peace, and to the peaceable people of the Love.

47. Behold (ye dearly beloved) all this (like as hereafter followeth) have we (out of an inclination of love) shewed and described in this manner, because that every one of us (namely, we to whom the Lord hath given ⁱ to know, or to understand the secret- ⁱ 4 Efd. 10
ness of the good Land or of the heavenly ^{Ephes. 3.}
Kingdom) might (with all lovers of the ^{Col. 1.}
truth) be turned to the same good Land of the Kingdom of Peace, with one consent of minde, and with a good courage; as also enter into, and pass through the way ^k that ^k 4 Efd. 7.
leadeth to the same Life, with a good faith ^{Luke 13.}
and firm hope; whereby to unite the same ⁱ ^{Gal. 32.}
with us, and with those ¹ peaceable people (in ^{& 33.}
all ^m love and concord) who do always live in ⁱⁿ John 17
peace, and in all upright righteousness. ¹ ^{phes. 4.}
ⁿ ^{Psal. 78.}
^{& 132.}
^{Matth. 25.}

48. For this same good Land ⁿ is the upright place of rest, which God hath prepared, ^{B 2} reserved,

The Preface.

reserved, and kept for his People, from the beginning of the world; for to possess them With the same in the last time.

o Matth.
13.
Col. 2.

49. Moreover, this same Land, is a Land full of Joy, Life, and Songs of Praise, and likewise, full of all manner of Riches of God. For therein is the secret Treasure^e of all spiritual and heavenly Goods. It is also a Land, wherein Wine and Oyl, Hony and Milk, and all Sweetness (to a joy and life) floweth abundantly; like as we shall hereafter following, rehearse more at large of the same.

p Psal. 96.

Isa. 44. 49.

q Deut. 2.

r Isai. 35.
60.

50. Rejoyce you now With this,^e O ye Heavens, and recreate thy self now with us, thou Earth, and all ye that hope upon the Good. Give ear now to the Truth, understand and consider well of the strange States of the Wildernewessed Lands, and People, to the end, that ye may forsake or^e pass by them, and have also a good regard unto the lovely State of the good^e Land, and of the holy People, whereby to love the same, and to unite you, or to become one being with them. For all this same each one particularly, is hereafter following, described unto you in writing, even according to the Life and Truth.

Take it to heart.

THE



THE
 Spiritual Land
 OF
 P E A C E.

*Hear, and understand, taste, and perceive that
 which is spiritual, heavenly, and everlasting,
 and not that which is earthly, natural,
 and corruptible. Col. 3.*

CHAP. I.



Looked and behold :
 There is in the world a
 very unpeaceable Land,
 and it is the wildernes-
 ed Land, wherein, the
 most part of all uncir-
 cumcised, impenitent, and ignorant people

do dwell, and which is first of all need-
ful for the man, to the end he may come
to the Land of Peace, and to the good City
of life and Rest; to^a forsake, and to de-
part out of the same. Which unpeaceable
Land, is situate, or lieth against, or on the
other, or contrary side of the East, or
rising^b of the Sun; where neither Day nor
Sun ariseth, or shineth at any time. For
when the Sun cometh neer unto the same,
then goerh she always under, or is^c cover-
ed with the Darknesles of the Land; and
for that cause she^d shineth not there, nor
yet giveth any cleerness in the same, be-
cause that the^e darknesles are too thick
over the whole Land.

2. This same unpeaceable Land, hath
also a City or Strength, wherein the people
of the Land do put their confidence. The
name of which City, they themselves
which dwell therein, do not know, but
onely those that are come out of it; and
it is named *Ignorance*, according to her
own proper nature of the darknesles.

3. For the^f darknesles have wholly
covered the same Land, and also the peo-
ple that dwell therein; which darknesles
are so^g thick, that they may be felt.

4. And whosoever do dwell, or are born
there-

therein, they are likewise so ignorant, that they will not out of it ; neither yet desire any better, because they have never seen the Light of Heaven, in his upright righteousness, nor yet known, nor loved the ^aLife of Peace in his upright Being.

b Isa. 59.
Rom. 3.

5. They run from one place, and come to another, yet is it altogether in the same Land ; but they will not depart out of it. Therefore is also the Proverb verified in them, which saith, *It is evil, to be born in an evil Land.*

CHAP. II.

THe people which dwell therein, know not their Original or first beginning ; also, they keep not any Genealogy or Pedigree ; neither do they know, from whence, or how, they are come into the same : And moreover then that, they are ^a altogether blinde , and ^b blinde born.

a Isa. 56.
59.

2. And yet over and above their blindness, although their eyes be shut, they are all bound over their eyes with blinde clothes : that which also they have willing-

Matth. 15.
b John 9.

ly over their eyes. For with the same they suffer themselves to be directed, and led into all error of Ignorance: perswading themselves, that the blinde cloathes, are the light of their eyes, which do give light unto them; on whom likewise they have a confidence in their forthgoing, and desire not any better: And therefore the blinde ones are led there with blinde clothes.

e Isa. 56.

Matth. 15.

& 22.

Luke 6.

3. The blinde clothes are called *blinde guides*, because the blinde ones (in the darkness, and in the Land of Ignorance) are led by them into all ignorance; but that same do they themselves neither know, nor understand.

4. And although one should take away the clothes from their eyes, in the same Land of Ignorance, and so should open their eyes in the knowledg, yet might it not help them any thing at all, to a beholding of the true Light; but it should be unto them more evil then good, because of the darkneses ^d which are spread over the whole Land; therefore must they also in the same (still groaping after the way) be led in the darkneses; and must likewise, oftentimes ^e with their blinde guides, fall into the ditches.

d Job 10.

12.

Isa. 5. & 9

e Matth. 15.

Luke 6.

5. For whosoever doth not forsake the same

same Land and his darknesſes, as alſo the blinde guides in the ſame, and ſuffereth not himſelf to be led into the true light, by the ſeeing guides of the Family of Love; ^f he muſt oftentimes ſtumble or be- ^f John 11. come offended, and alſo many times ſtagger and fall, and that altogether; ^g Prov. 4. becauſe he is not taught, nor led to the cleerneſs of the ^h true Light, nor to the ^h Pfal. 38. truth of the upright Life, whereby to be- ^{John 9.} hold the ſame true Light, in his upright Righteouſneſs, and to inherit the upright Life, in his peaceable Being.

6. And although now one ſhould ſpeak much of the light, to any of the blinde people (in the Land, called *Ignorance*) and ſhould in moſt evident maner, expound or open the ſame unto them, in their knowledg; and that they then ſhould have no luſt nor will, to depart out of the darkneſſes of Ignorance; neither yet to be taught, nor led to the true light of the upright life: So could it not doubtleſs profit them, to the entrance into the reſt of life; but it ſhould be unto them, much more to a diſquietneſs, to an offence, and to a death, becauſe they remain inhabiting in the Land and in the City of *Ignorance*. For the whole City of the ſame Land, is full of Ignorance.
For

For that cause also she hath her name, according to that she is her self.

7. Wherefore it is much better for the people of the same Land (the whiles they dwell therein, and have no desire to depart out of it, through the fear of God (that men give them) in their blindness and ignorant error) to understand of the ^obedience which they ow to God and his Word, and to require the same of them, then that men should open the eyes of the ^disobedient knowledg unto them in their disobedience; and so then (if they endeavor them not to obedience) to let them go on still with their blinde guides, till such time as they understand, that they are blinde, and be led by the blinde ones; and that they then likewise grow desirous after some better thing, and would very gladly or good willingly be taught to the Land of Peace, and to his peaceable people, and be led into the same.

;*Ezek. 18.*

Mic. 6.

Marth. 18.

4 *Gen. 3.*

8. Verily, that the same counsel, is the best counsel to be used among the blinde people that know not their error, I have sufficiently proved by experience, among those that are ignorant of their error, and among the decliners from us, and our godly doctrine. Let every one therefore, take diligent

diligent heed, that he tye or binde not himself too fast unto his error, with his knowing wisdom, nor yet boast him of his knowledg; but let him study or endeavor himself to enter into the upright Christian life, and to the true understanding of God, through the right door of the Humility and Obedience of *Jesus Christ*, and to become assembled to the family of Love; as also taught and exercised obediently, in the requiring of his Doctrine: so shall it then assuredly not miss or fail, to bring him to the true Light, and to the Life of the upright Righteousness.

CHAP. III.

THis forementioned City (named *Ignorance*) hath two Gates; the one standeth in the North, or Midnight, through the which, men do go into the City of Darkness, or of Ignorance.

2. This Gate now that standeth in the North, is very large and great, and hath also a great door, because there is much passage of people thorow the same; and it hath likewise his name, according to the nature of the same City.

*a Zech. 9.
Matth. 7.*

3. Forasmuch

3. Forasmuch then as that men do come into Ignorance, through the same Gate, therefore is it named, ^b *Men know not how to do*. And the great door (where-through the multitudes of people do run) is named, *Unknown error*; and there is else no coming in to the same City, named *Ignorance*.

4. The other Gate standeth on the one side of the City, towards the East, or Spring of the Day; and the same is the ^c narrow Gate, through the which, men travel out of the City of Ignorance, and do enter into the straight way, which leadeth to the Life of the Righteous.

5. Now when one travelleth out through the same Gate, then doth he immediately after espie some Light, and that same reacheth to the rising of the Sun.

6. The name of this Gate (where-through men travel out of the Land of ^d Ignorance) we will rehearse hereafter: For we will now write forward of the maner of the ignorant Land and People.

CHAP. IV.

THis Land of Ignorance is in it self so utterly wilderessed, and incompass-
ed, and be-set with so many vexations, troubles, and unprofitable labors; that by
means thereof, there is no convenient place
to be found there, to sowe any Corn in,
for the food of men; therefore there
groweth neither Corn nor Grass, in the
same Land.

a Eccles. 1.

& 2. & 4.

& 5.

Isa. 41. 59.

b Lam. 2. 4

Amos 8.

c Jere. 14.

2. The people of this Land, do all like-
wise live in confusion or disorder, and are
very diligent in their unprofitable work
and labor. And although all their work
be vain or unprofitable, yet hath every
one notwithstanding a delightful liking to
the same. For according to the nature of
the Land they are all ignorant, and inclined
to unprofitable works.

d Eccles. 5.

Isa. 44.

3. Forasmuch then, as that they all have
such a delight to such unprofitable work,
so forget they to prepare the Ground for
Corn and Seed to live thereby, according
to the good manly Ordinance; and so
they live not by the manly food, but by
their own dung; for they have there no
other food to live by.

e Isa. 24.

f Ezek. 4.

Hof. 4. &

9.

Mic. 6.

4. There

4. There is oftentimes hunger, but no man hath any lust, or yet desire to any other
 Jere 36. food : then to his own dung ; for their
 & 44. stomach and nature is accustomed , and naturally inclined thereunto.

5. Wherefore, seeing they are not fed
 b Tob 33. with any bread, but with their own filthi-
 Ecclel. 14. ness, or dung ; so is there likewise, no satisfying among them.

6. Seeing then that they understand not what kinde of Food serveth them, to the good Life, but (through their Ignorance) do sustain themselves by their own dung ; therefore they do not understand also how to prepare themselves the good things,
 i Deut. 32. that serve them unto peace , and to a
 Luke 19. peaceable life ; but do vex and trouble themselves out of measure, for to make those things diligently (and that with a delight) which are unprofitable, and which do afflict themselves, or bring them to much incumbrance.

7. The vain or unprofitable works, and the preparations or endeavors of the foolish people (where-through the whole Land, every where, is exceedingly burthened with great molestation and labor) are these.

CHAP. V.

They make there divers sorts of Puppet-works or Babies, for to bring up the children in vanity; there are made likewise many kinde of Balls, Tut-staves, or Krieket-staves, Rackets, and Dice; for that the foolish people should waste or spend their time therewith in foolishness.

2. There be made also, playing Tables, Draft-boards, Chesse-boards, Cards and Mummeries or Masks, for to delight the idle people with such foolish vanity. There are made likewise, many Rings, Chains, and Gold and Silver Tablets, and Brooches; also Garnishing of Plumes or Tufts of Feathers, and many maner of stitched or imbroidered works, with Gold, Silver, Pearl, and Silk. Likewise, many kindes of Tapistry, and Gards, or Border-work upon Garments: And divers sorts of unprofitable colours upon Clothes; as also sundry maner of Cut and Pinked Garments; and likewise, many kindes of Pictures, Tables of Imagery, Painted Walls, and divers kinde of Carved, and Graven, or wrought Images, for to delight the foolish and proud minded people, and *as Joh. 2.* to satisfie and fulfil the lust of their eyes.

3. Men

3. Men do occupy there likewise, sundry sorts of unprofitable and unneedful merchandise, for to provoke the hearts of the foolish people, unto covetousness or greedy desire " of vain riches, and to rejoyce them in the same.

b 1 Tim. 6
Jam. 5.

4. There are made also divers sorts of sounding instruments for melody ; and there are Printed many maner of foolish Books, for to delight the hearing of the foolish people therewithal : For after such things their ears do 'itch.

c 2 Tim. 4

5. They build there likewise, divers houses of common assembly, which they call Gods houses ; and they use there many maner of foolishnesses of taken on Services, which they call Religions, or God-services, whereby to wave or hold forth something in shew, before the ignorant people, touching the opinion of their " defiled consciences, because they should quiet their foolish consciences.

d Sap. 17.
Tit. 1.

e Sap. 2.
Rom. 1.

f Isai. 44.
& 46.
Jere. 10.
Barush 6.

6. Seeing then that they are " covered with darkness, and dwell in Ignorance ; so do they invent among themselves, many maner of good-thinking, or self-conceited knowlegdes, to their appeasment in their Ignorance ; also sundry sorts of garnishing of services, ' and of gods, which they

they may handle or feel in their ignorance; for else they should think that they had neither Gods, nor Gods services, neither could they set their consciences at quiet.

7. In this maner are the vain people bewitched with these things; wherethrough they think or perswade themselves, that their gods services, and knowledges, which they themselves do make, or take on in their hypocrisie, must needs be some^e holy ^gWisd. 14. or singular thing, and so then they honor ^{15.} the works of their own hands.

8. They bestow likewise much labour, for to exercise themselves well in the knowledg, and to teach forth the same, but^e they remain in the same land, utterly ^b2 Tim. 3. unskilful and ignorant touching the knowledg of the truth.

9. They make there also many swords, halberds, spears, bows and arrows, ordinance or guns, pellets, gunpouder, armor or harness, and gorgets, &c. for that the tyrannical oppressors, and those that have a pleasure in destroying, should use war and battel (therewithall) one against another.

10. To be short, all the unprofitable works of the same wildernewed land, neither

ther it all the abominations where-through the people of the same land do live very cumberfomly and unpeaceable, are not very easily to be written; but let him that hath eyes to mark, look farther into the same.

II. It is surely an evil land, where it is neither good to dwell, nor yet to remain: for the people of the same land, are too exceeding wonderful, and too strange or
 ; Deut. 32. ⁱ absurd of life: also too exceeding disor-
 Judic. 19. derly, and too ^h unquiet of minde, from
 4 Isa. 57. whom likewise there proceedeth a foul or
 / Isa. 34. ⁱ filthy vapour, that stinketh over the whole
 Joel 2. land; but because they are gross and foul of complexion, they themselves do not smell their own stink.

CHAP. VI.

THe people of this Land have also strange names, each one according to his nature; every one is known there likewise by his nature; for according as their nature is, such are their names written upon them: whosoever can read the writing let him consider thereon; they are gross Letters; who so hath but a little sight and under-

understanding, he may soon reade them ;
whose names are these.

2. Highmindedness, ^a lust of the eyes, ^a Rom. 1.
stoutness, pride, covetousness, lust or desire Gal. 5.
to contrariness, foolishness, wantonness ^b or ² Tim 3.
light behaviour, vanity or unprofitableness, ^b Ephe. 5.
^c unnaturalness, undecentness, masterfulness, ^c Rom. 1.
gluttony, unchastity, unforesightfulness, ^d Wis 14.
mocking, scorning, dallying, ^e adultery, or ^e Gal. 5.
fornication, contemning, lying, deceiving, ^f Phil. 2.
variance, ^e strife, and contention, vexing, ^f Phil. 2.
^f self-seeking, oppressing, undiscreeetness, &c.

3. Behold such strange or absurd names,
disposition, and nature have the people
and inhabitants of this land called Ignorance.

4 Their dealing or maner of life, is also
variable, for now they take on some
thing, then they leave somewhat else ; now
they be thus led, then be they so driven ;
now they praise this, then they dispraise
that ; now they think to have this Vision,
then they think to have that Prophecie : to
be short, they are alwayes unconstant.

5. Their Religion or Gods service, is
called *The pleasure of men*. Their doctrine ^g Jer. 44.
and ministratation is called, ^h Good-thinking. ^h Jer 7.
Their king is called, *The (cum of ignorance* and 8.
[which signifieth unto us, the climbing up of ^{Ezec. 13.}
the hasty or rash mindes of ignorance ;] ^{and 22.}

whom they themselves do set up to be their Superior or King, for to bear sway, or to raign over them.

CHAP. VII.

WHosoever now findeth himself in this dark land ful of ignorance, and desireth to go out of, and to forsake the same, and so hath a good liking towards the good land of Rest and Peace, for to assemble him into the same, among the peaceable people, he must go thorow the other gate that lieth towards the East, for that is the out-faring gate, where thorow he must travel forth out of the dark land of Ignorance, and it is named ^a *The fear of God.*

^a Prov. 1.
and 8.
and 15.
and 16.
^b Prov. 1.
and 9.

2. The same gate hath also a strong or mighty door for to go thorow, and it is named ^b *The beginning of Wisdom.* Now when the traveller beginneth to go thorow these same; so can it not be otherwise with him then, but he must endeavor himself to give ear and credit to the testimonies of the gracious Word of the Lord, and to the service of the Family of Love. Where-through he then also (in his hearing

ring and believing) is presented or met
withall (by the Elders in the Family of
Love) with the light of the first entrance
of the way that reacheth into the holy
Land of the living. With which light and
his requiring, the upright life of the pure
hearts in Jesus Christ, and the very true
light of the same life (against the mindes
of the false light of the good-thinking
Knowledg) is held forth, and evidently
declared unto him, whereby he becometh
then likewise humbled in all his mindes
and thoughts : and there is also made
known unto him, what maner of sinner,
and how^d unclean of heart he is without
the upright beeing of the true light and
life that proceedeth out of God (and so
in the Knowledg of his sins, and of the up-
right Righteousness, as also of the first en-
trance of the way, to the land of the li-
ving) he beginneth to perceive and to get
a little^e wisdom of the holy Understand-
ing, where-through likewise he is the more
ready to consent to pass over and to tra-
vell thorow the small way that leadeth to
the life.

c Isa. 60.
Ioh. 1.

d Matt. 15.

e Prov. 4.

3. This light now, that is held forth be-
fore the traveller, or wherewith he is met
(in the passing thorow the fear of God,

and the beginning of wisdom, is called
 f Matth. 3. *The grace of the lord in the confession of*
 Luke 3 *sins*; through which light the traveller is
 A&T. 2. and prepared to the true life of the upright
 3. Righteousness, and washed with the water
 of Repentance, to the knowledge of Sal-
 vation in the forgiveness, and in the clean-
 sing of his sins.

4. With which, and through which light
 and his foregoing service the traveller is
 g Gal. 3. ^h led and proceedeth on, even unto the
 good land of the upright living ones.

5. And although now, that this light
 in the foregoing of his service, be lesser
 then the great day-light of the good land,
 yet reacheth it notwithstanding to the
 great ^h day-light of the same land. And
 moreover, albeit that the least in the king-
 dom of the good land be greater of light
 then the same foregoing light, yet doth it
 for all that bring the traveller to the grea-
 test and chiefest light in the kingdom of
 the good and peaceable land.

6. But in travelling forward upon the
 way, for to come to the good land of Peace,
 so do the ^a perils then first make manifest
 themselves. Therefore must the traveller
 keep a diligent watch in the said grace of
 the Lord, and in the obedience to the Re-
 quiring

b Isa. 60.
 Mal. 4.
 Apo. 22.
 i Mat. 11.
 Luk. 7.

k Psal 34.
 Eccles 2.
 A&T. 14.
 2 Tim. 3.

quiring of the same foregoing service; and so constantly follow after the requiring of the grace of the Lord, and of the service of love, according to the counsel " of the wise or elders in the same, for otherwise he becometh hindered and deceived upon the way, by the sundry maner of temptations and conceited lights that do oftentimes meet with him, to the leading away, or seducing of him from the right way.

1 Eccl. 2.
Heb. 13.

m Prov. 1.
and 2.
and 3. and
4. and 5.

7. Wherefore, to the end now there should no man remain " without the Rest of the Saints of God (which dwell in this good City) except it were then, through his own unwillingness or good-thinking Knowledg, so will we mark out both the perils of seducing, and also the means unto preservation, for that no man should err upon the way, " nor be seduced or deceived by any false ends.

n Heb. 3. 4

o Deut. 13:
Ier. 28.

8. The Lord vouchsafe to strengthen the courage of all hearts that desire to go into the life of peace, and to give them wisdom, that they in any wise (through " unbelief, nor through any good-thinking wisdom) become not hindered from entering into the godly life, by the many maner of temptations that do chance unto

p Num. 14:
Heb. 4.

them by the sundry false ends, and so might happen to stay by the way.

9. Therefore hear, and understand: when one now entereth into this gate,
 ¶ Prov. 15. (named^s *The fear of God*) and will travell
 forward toward the good land, thorow
 ¶ Pro. 1. 2. the door (named^s *The beginning of wis-*
 9. dom) in the light (named, *The grace of the*
 Eccle. 1. *Lord in the confession of sins*) so shall he not
 then run on rashly without discretion, ac-
 cording to his own good thinking or im-
 ¶ Pro. 4.
 and 5.agination, nor yet unadvisedly without
 Eccle. 8. the counsell of the^s elders in the wisdom
 of the love, and of the upright beeing of
 Jesus Christ; for whenas the wisdom doth
 first begin in the traveller. so is she at that
 time but small in him yet, as young or
 growing on: and he himself is yet also but
 young of understanding, and small of com-
 prehending in the godly wisdom.

10. For that cause the traveller (in the
 youngness of his understanding) must
 (in the beginning when the wisdom grow-
 eth first in him) have his proceeding for-
 ward according to the counsel of his elder
 in the Family of Love, who hath obedient-
 ly performed the requiring of the gracious
 Word and his service, and so is grown up
 ¶ Ephe. 4. therein unto the^s old age of the godly un-
 derstand.

derstanding of the gracious Word of the Lord, and well exercised in the passing over the way to the good life and land of the Living, to the end that he may likewise (to the overcoming of all foolishness and seducing that meeteth him) attaine to the "old age of the manly wisdom without harm, and so go into the good land of the upright Wise, and Understanding ones. Ecc. 6. and 8. 1 Cor. 13.

11. Now when the traveller passeth thorow this said gate and door, and so be- ginneth to travel forward towards the good land, then doth he finde in the way of his forth-going two kinde of wise ones or counsellors that do meete with him.

12. The one of those wise ones present- eth himself before him out of the Family of Love to his preservation, and he stand- eth on the right side of the way, and his form is not very amiable nor pleasant (ac- cording to the mindes of the flesh) to be- hold, nor yet his sayings and counsel to be obeyed, because that he is contrary to all mindes and knowledges of the flesh * or x Rom. 7. 8. standeth minded against them, (notwith- standing, if the traveller have no regard unto him, neither doth daily receive any counsell of him unto obedience, nor yet follow his counsel, then shall he not come to

^yExod. 20. to the rest) and he is named ^v *The Law*
 Deut. 5. *Ordinance of the Lord*: whereunto also is
 joyned the safemaking doctrine and ser-
 viceable ministration of the holy and gra-
 cious Word under the obedience of the
 Love.

13. And the same Law or Ordinance, with
 the adjoyning doctrine and serviceable mi-
^z Gal. 3. nistration doth ^z sustain and keep (with the
 and 4. counsel and instruction of the elders in the
 holy understanding of the gracious Word
 of the Lord and his service of Love) the dis-
 ciples of the Wisdom, the whilest they are
 yet young and unexpert in the same, that
^a Col. 1. they may remain preserved and (^a growing
² Pet. 3. up in the godly Wisdom) may (in the ^b old
^b Eccl. 8. age of the holy Understanding, and in the
 experience of the manly wisdom) inherite
^c Prov. 7. the ^c heritage of the peaceable land.
 Ephe. 1.

14. The other Wise one cometh before
 him, out of the thoughts of mans good-
 thinking, and out of the opinion of the
 strangers from the Family of Love: which
 wise one cometh often unto him, to the
^d Prov. 5. intent to draw him away ^d from the way
 that directeth to the land of the living, and
 he standeth on the left side of the way,
 and his form is sweet and friendly (ac-
 cording to the mindes of the flesh) to be-
 hold,

hold, and his sayings and counsels delightful to be obeyed (but if the traveller do regard him and cleave unto him, and follow his counsel, then becometh he altogether deceived, and at the last findeth himself in many calamities and miseries) and he is named *The wisdom of the flesh*; whereunto is taken on the corruptible doctrine and ministration of mans good-thinking, with the which many people be seduced and led away from the way of the passing over to the good land of the living. Rom. 8.

15. These two wise ones (on both sides) do give unto the traveller several counsel.

16. *The Law or Ordinance of the Lord* requireth the traveller the obedience to her Requiring, and so (with a simple heart) to accomplish all righteousness obediently: and testifieth unto him, that that same is the right wisdom of the upright people of the good land, and counselleth him likewise, that he (in the obeying of the Requiring of the ministration of the gracious Word of the Lord) should draw away his senses and thoughts from all unprofitable and corruptible things, and so to let it be delightful unto him, to love the God of life with all his heart, and to serve

Matt. 3.
Pro. 3.
and 4.

b Deut. 6. serve him only that he might come to such
 and 10. an upright¹ nature and good beeing, as the
 Matth. 22. people of the good land have, and so then
 1 2 Pet. 1. might live with the same peaceable peo-
 4 Ephe. 1. 4. ple in^h the upright Righteousness and Ho-
 linefs

17. But *The wisdom of the flesh* with the
 doctrine of her good thinking, doth (in all
 things) set forth her self there-against
 much subtiller and more prudent, then to
 1 Wild. 1. live so in the¹ singleness of heart, obedient-
 ly, and requireth of the traveller to do his
 diligence, or indeavour to know all se-
 crets; and so counselleth him not to hear,
 to believe, nor to obey^m the Law and Or-
 10 Gen. 3. dinance of the Lord, nor the Elders in the
 Rom. 1. same ministration; but to endeavour
 him of himself, to discern the best and the
 worst through his imagination of the
 knowledg, and to excel all things with the
 knowledg,ⁿ as also to live according to
 11 Jer. 9. 11. the best of the good-thinking or judgment
 and 13. of his own heart.
 and 18.

18. Besides this, *The wisdom of the flesh*
 holdeth forth likewise before the traveller
 divers sorts of knowledg, according to the
 desire and pleasure of the flesh, because he
 should chuse such things to follow after:
 1 Col. 2. also sundry kindes of^o false holiness, and
 2 Tim. 3. false

false freedom, and many kindes of joy, in
 the vanity, and in the foolish and earthly
 corruptible things, to the end he should
 cleave unto them with a loose heart, ac- p Wisd. 2.
Rom. 11.
2 Pet. 2.
 cording to his own opinion and pleasure,
 and to frame his own Righteousness, joy,
 and friendship there-out, even as though
 the same also were a good holiness or Pa-
 radise of life, and a good freedom; but
 the end is the death and destru- q Pro. 5.
Wisd. 3.
Rom. 6.
 ction.

19. If so be now that the traveller
 do beleave and follow the counsel of the
wisdom of the flesh, then doth he subject his
 heart unto two false and deceitful props
 [the one is named, 'Self-seeking; the
 other 'Negligence toward the Law or Or- r Phil. 2.
and 3.
2 Pet. 2.
Gen. 3.
 dinance of the Lord] and so he cometh into
 many kinde of errors through the *wisdom*
of the flesh.

CHAP. VIII.

BUT if the traveller have an hearty de-
 sire to come into the rest of the
 good land, and that his heart be incli-
 ned unto Unity with the peaceable s Ephe. 4.
 people

people, then must he utterly forsake all the counsel of *The wisdom of the flesh*, how pleasantly and prudently soever the same attempteth him in the Knowledg, and all those likewise that are enemies to the Family of Love, and that are captived with the fleshs wisdom or good-thinking, and with the disobedience to the Requiring of the Word and service of Love ; for the end of the counsel of the *wisdom of the flesh*, and of her servants or captives, is nothing but deceit, and extendeth to all ^b grievous misery, bitterness, ^c and ^d sins of death, and therefore must the traveller (with all his heart) follow the ^e counsel of *the Law of the Lord*, according to the counsel of the said ^e elders in the holy understanding.

^b Wisd. 5.
^c Eccl. 21.
^d Rom. 6.
 8.
^e Psa. 119.
^e Pro. 4.
 and 7.

^f Rom. 6.
 and 8.

2. (And although it seemeth at the first to be somewhat painful and bitter, yet doth the end of the same for all that extend to all joy, sweetness, and ¹ righteousness of life, and bringeth the traveller to the good land of rest and peace.)

3. But the principall counsel of the *Law or Ordinance of the Lord*, is this; that the traveller, or lover of the good land, shall in the beginning of his journey ^g submit himself altogether under the Requiring

^g Eccl. 7.

quiring of the holy and gracious Word of the Lord, and his service of Love, and enter obediently into the Requiring of the same, and prepare ^h his soul to temptation, and so shall call and pray unto his God in all his temptation, and persevere ⁱ steadfastly in the Law or Ordinance of the Lord, even till into the good land of Peace. ^{b Eccl. 2. i Psal 118. and 119. and 116.}

4. And this good counsel of the *Law of the Lord*, giveth the traveller also two Instruments with him in the journey, or by the way; the one serveth him for to continue there-through in the right way; and it is a compass, the which is the right Christian way sure that alwayes pointeth him rightly unto the good land: this compass is named, ^k *The forsake-
ing of himself for the good lifes sake.* ^{k Mat. 16. Mar. 8. Luk. 9. 14.} As long as one goeth on according to the same in the Obedience of the Requiring of the Law of the Lord, he cannot err.

5. With the other instrument all the enemies, and all the temptations that would hinder the traveller from coming into this holy place be overcome.

6. This instrument, of victory is the ^{/ Lam. 3. Heb. 10. 12} Cross of Christ, and it is named, ^l *Patience*, ^l *Iam. 5.*

OR

- or *sufferance*, and it is the true Altar in thee Holy, upon the which the true Meat-offering is, that is given to the faithful believing travellers to eate, and also the true Drink-offering that is given them to drink. Which Meate-offering is named, ^m *The Flesh or Body of Jesus Christ*; and the Drink-offering is named, *The Blood of Jesus Christ*; and the same body and blood of Jesus Christ is unto the constant and faithful traveller (in the proceeding on in his Pilgrimage) ⁿ a true Mediator, to lay away the sin in the flesh, and to establish the ^o Promises with him that are made to the Fathers; and so through the same, and with the same Meate-offering and Drink-offering the traveller is able to bide ^p constant to the Compass, and on the Cross, till unto the accomplishing of his Passover and debt offering; that is, unto the death and burying of all the lusts and desires of the sinful flesh, and of all the fleshes wisdom or good-thinking, and so can overcome all false ends and all the enemies of the good Life of the upright Love, and enter into the good Land of Peace, without harm
- ^m Ioh. 2.
- ⁿ Ephe. 2.
Col. 1. 2.
- ^o Rom. 15.
- ^p Heb. 12.

harm, and be assembled to all the holy ones of God, in the everlasting life.

7. Whosoever then hath even thus (as is said) these two forementioned Instruments with him, and giveth himself captive thereunder ⁹ obediently, according ⁹ 2 Cor. to the doctrine and requiring of the Law ¹⁰ of the Lord, he ¹ cometh through the same ¹ Sap. 3. captivity, to the upright freedom of all the children of God.

8. Howbeit it ¹ seemeth, as that he ¹ Sap. 3. dieth on the Cross, through the com- ⁸ & 5. pass, with the said meat offering and ¹ Mat. 27. drink-offering; but he cometh through 'the same death of the Cross, to the up- ¹ Rom. 6. right life. ⁸

9. Now when the traveller giveth himself to the journey, with this said Armor of the upright warlike souldiers of *Jesus Christ*, and so prepareth his ¹ soul against ¹ Eccle. 2. all temptations; then can he likewise, in the days of his temptations, keep the victory against all the enemies of the good life, and of the upright love: For so in that Armor, none of the enemies of the life, nor the ungodly ones, with their temptations, bide ^x standing before the ^x Heb. 12. forsaking of himself, for the good lifes

D

fake,

sake, and before the patience ; nor the
 y Matt. 16. y Gates of Hell. the danger of death, the
 bands of the Devil, nor yet the world,
 nor flesh, have not any power against those
 same ; but they be all overcome there-
 through, and all that whatsoever is not
 any life, neither yet of God, must give
 back before them.

10. Therefore (all ye lovers of the
 z Joh. 1. good Land, and disciples of the holy
 lam. 1. Word) have a diligent regard unto the
 a Matt. 10. compass, and continue on the Cross, ^a even
 and 24. unto the end : For there-through do we
 obtain the victory against all the enemies,
 and we may likewise, through those same,
 enter (without harm) into this good Land,
 which lieth right in the East, and where
 b Isa. 60. the Sun always shineth, ^b and never goeth
 Apo. 22. down ; and so may inherit the same for
 evermore.

CHAP. IX.

IF so be now that the traveller do give
 care to the counsel of the *Law of the*
Lord, and giveth himself to the journey,
 with the said Instruments, then doth he in
 his travelling forward, come into a great
 unpathed

unpathed Land, where many maner of temptations and deceits do meet with him; and coming into the same, there appeareth unto him immediately ^a a star out of the East, which guideth him till into the good Land; to the end, that he should always (in all the temptations of deceit) have a good confidence to pass by all the temptations, and deceivable things, that do meet with him, and to come to the good Land.

^a Matth. 2.

2. This Star is named, ^b *Relief and hope*, ^b Abac 2. by the which he doth behold (afar off) Rom. 1. to what good rest the Star will bring Heb. 11. him.

3. This great unpathed Land (that he travelleth through) is named, *Many maner of walkings*, because the Travellers do travel and pass (from all quarters) through the same Land, ^c to that one good Land of ^c Deut 1. rest; but in all the same Land, named, *Many maner of walkings*, there is not one plain pathed way.

4. But although the Travellers do (in this *Many maner of walkings*) travel to the good and peaceable Land; yet do they all at the last assemble into one way; for they all have their guiding by that one ^d Star, which Star (according to the pointing ^d Matt. 2. ing

ing of their compass) bringeth them all to that one Land of Peace.

5. Moreover, this Land, into the which one cometh, through the *Fear of God*, and the *Beginning of Wisdom*, is of it self, a
e Eccles. 2. 'sorrowful minded Land ; and the people
of that Land , neither yet the Travellers
f Psal. 126. in the same, are never merry ; wherefore
& 137. there do happen there unto the Travellers,
many temptations to choose^a something,
g Matth. 4. whereby to be released from the sorrow
Luke 4. or grief : But with the forsaking of him-
self, they overcome it all through the
patience.

6. The names of the people are these,
h Exod. *Stricken in heart* , ^b *Cumbered in minde*,
16. 17. *Wofulness, Sorrowfulness, Anguish, Fear,*
Dismaidness, Perplexitie, Uncomfortable-
ness, Undelightfulness, Heavy-mindedness,
Many maner of Thoughts, Dead courage.

7. Behold, such names and natures of
people, there are, and do dwell in this
Land, *Many maner of Walkings.*

CHAP. X.

a Exo. 26.
Num. 21.

THis Land is an open, weak, or unwall-
ed Land ; and is like unto a^a barren
wilderness.

wilderness, wherein there is little joy to be found ; but it is full of perils of deceit, because of the sundry sorts of temptations that do come to the Travellers through Perplexities.

2. For if they (according to the doctrine of the Law of the Lord) have not a sharp watch unto the compass, nor hold them fast on the Cross, and also do not still mark the ^b leading star, then may they ^b Matth. 2. soon be led away into a by-way ; and that because of the Heavy mindedness of the Inhabitants of the Land. For the wisdom of the flesh doth also come forth there oftentimes very subtilly, ^c with her self- ^c Rom 1. seeking, for to point the Traveller aside : ² Pet. 2. But all what is self-seeking, that is seducing, but whereunto the forsaking of himself pointeth or leadeth, that is the right path.

3. Verily, in this Land of mortifying and abstaining ^d from all things, there is ^d Mat. 16. not much joy to be gotten ; but the Tra- ^{Matth. 8.} veller, that (with the forsaking of himself) passeth through the same, in the patience, and seeketh not his own selfness ; but (under the obedience of the love) hath a much more desire to do the Lords will, he obtain- ^e Psal. 40. eth a good salvation of the peaceable life. Heb. 10.

4. And whosoever likewise, hath not an hearty desire to the good life, he also remaineth not constant in this way. But who-
 f Matt. 10. so bideth constant til unto the ^e end, he
 and 14. shall be saved, and rejoyce him in the e-
 verlasting life.

5. Moreover, in this land, the travellers have not much sweetness of the herb of
 g Exo. 16. life, wherewith they be ^e fed in their hun-
 b Exo. 17. ger, nor yet much satisfying of refreshing
 Num. 20. of the Fountain-waters, ^h wherewith they
 be refreshed in their thirst, because that in
 i Isa. 41. the same land, there is no perfect satisfy-
 ing ⁱ of hunger and thirst to be found, nor
 come by; for the herb wherewith they be
 sustained to the Life, and the Fountain-
 waters wherewith they be refreshed, do
 k Eccl. 24. ^k make them still the longer the more
 hungry and thirsty: and as long as they
 are travelling in this land towards the
 good land of Peace they have still hunger
 and thirst ^l after the righteousness; but
 in the good land they become all sa-
 l Matth. 5. tisfied.
 Luk. 6.
 m 2 Cor. 3.
 Gal 3.4.
 n Jer. 23.
 and 31.
 and 33.
 Luk. 22.
 i Cor. 11.

6. The herb wherewith the travellers be
 sustained to the life, is named, *The ser-*
viceable Word of the Lord; and the Foun-
 tain-waters wherewith they be refresh-
 ed, are named, *The promises of Salvation*
 in

in the new Testament of the blood of Jesus Christ.

CHAP. XI.

IN this land named (*Many manner of walkings*) there lie also fair hills, that seem to be somewhat^a delightful, of which the traveller must beware; for it is nothing but Deceit, Vanity, and seducing. ^aNum. 33.
Deut. 2.

2. These hills are garnished with divers trees, which do likewise bring forth vain and deceitful fruits.

3. Now because of this garnishing of the trees, and for the delectation of their vain fruits, many travellers do suffer themselves to be seduced there-with, and do make their dwelling among them, and so they remain without the good land of Life and of Rest. ^bNum. 32.

4. And seeing they are grown somewhat weary^c and grieved, or somewhat^d unbelieving or doubtful in the ministration of the Word, therefore do they suffer themselves the more easily to be drawn away with the same; for it hath a shew

^c Heb. 12. 3.
^d Num. 11. 14.

as if it were to their preservation and welfare, or were some holiness.

5. For that cause do the travellers also, the more easely cleave unto it; and so they leave the forsaking of themselves, taking on^e their self seeking (that is, They take on their ownⁱ righteousness, and made^s holiness, or their^h ease in the flesh.) They likewise leave the patience, and become negligent towards the Law or Ordinance of the Lord, following theirⁱ self choosing, wherewith they (according to their own pleasures) be drawn away, by the deceit of the wisdom of the flesh.

6. If they now bide not constant, till unto the end of the travelling through,^a then remain they also without the good pleasant Land, and do estrange themselves from the holy City of Peace and Rest.

7. These hills are named ¹ Taken on wit, or prudence, ² Riches of the spirit, ³ Learned knowledg, ⁴ Taken on freedom, ⁵ Good-thinking prophecy, Zeal after chosen holiness, ⁶ Counterfeit righteousness, New invented humility, ⁷ Pride in ones own spiritualness, Unmindful of any better, &c.

8. The Trees that grow upon these hills

hills are named ^r Coloured love, Litteral ^r Iud. 1.
 wisdom, greedy towards owns, flattering- ^s Cor. 1.
 alluring, ^r reproving of natural ones, ^r pro- ^r or 2.
 mises of vanity, exalting of his own ^r 1 Tim. 4.
 private invention, pleasure in chosen ^r Matth. 4.
 holiness ^r greatly esteeming his own ^r 11 Mar. 23.
 working of private righteousness. ^r Luk. 18.

9. These trees do bring forth altogether one maner of fruits, which be all likewise called by one maner of name; and the name of their fruits ^r is Vain ^r x Psa. 57.
 Comfort: with which fruits the people ^r Wisd. 3.
 that have left the forsaking of them- ^r and 5.
 selves, and the Cross with the Meate- ^r Eccle. 34.
 offering, and Drink-offering, and have not brought their Debt-offering to the Lord, and that seek their Rest, or make their dwelling among these deceitful hills, do let themselves ^r be fed. ^r y Isa. 29.

10. If therefore the travellers have left the forsaking of themselves, and the patience with the Meate-offering, and Drink-offering, as also the accomplishing of their Debt-offering, or are growing doubtful in the belief, so finde they then some refreshing among these hills through the shadow of the trees. They get likewise some satisfying through the vain comfort, and are also at the first somewhat glad therethrough; also

also singing and crying out; *We have it, we have it, we are illuminated, born anew, and come to the rest, and to the best of all.*

11. But (alas) when the Sun ariseth some-
a Psal. 34. what high, then do the fruits ^a wither,
Matth. 13. namely the *vain comfort*, and when the
 Winter cometh, then stand the trees bar-
b Job 20. ren; and it is all ^b *deceit and feining.*
Wisd. 5.

12. Therefore there is no true Rest but
 in the good land of Eternity which is ful
 of all pure hearts and souls of the living.

CHAP. XII.

THe whilest then that the traveller
 doth travell toward this good land
 by the leading Star (*Belief and Hope*) so
 cometh he clean throw all the deceit. by
a Matt. 16. means of the ^a *Forfaking of himself.* For
 that it is a good compais unto him which
 pointeth to the good land.

2. And with the *Patience* he likewise
b Heb. 10. ^b overcometh all assaults; for that is unto
 and 11. him a good blessing of the holy Cross, and
 and 12. a good armour to the conquering ^c of all
c Ephe. 6. his assaultings; wherethrough all his ene-
d Pet 4. mies ^d flye from him; and so he may pals
 d lam. 4. by all what is destroying free without
 harm.

3. For

3. For there are many Molesters and destroyers to be found in this land, which do grievously vex the travellers, and would also destroy, let, or hinder them, that they should not come into the good land of Peace. But they do all fear and tremble, before the holy Cross. e Luk. 21.
1 Pet. 5.

4. The molesters that do oftentimes meete the traveller for to hinder his passing forward and to bring him to destruction, are named *trying of The Belief*, f 2 Pet. 3.
Doubt or distrustfulness to come to the good land, tempting with a chosen appeasement according to the flesh, proving of the belief in a shew of comforting with the worldly beauties, g Num. 14.
Matth. 24.
2 Pet. 3.
profering of the possession of all the riches of the earthly corruptibleness, to the end to forsake (in respect thereof) the true invincible beeing, Gods eternal Power and Might, the everlasting uncorruptibleness, and the heavenly Riches of the perpetual Immortality, wherein no corruption can remain or endure. h Matth. 4.
Luke 4.
i Wisd. 7.
Col. 1.
k Apo. 21.

5. But let no man suffer himself to be discouraged at the passage of the way, nor seduced by the molesters, but have all your longing (O ye lovers^m of the upright Vertue) after the most holy beeing of the good land of the living, and keep still your

your eyes fixed upon the leading Star.

6. Have a diligent regard unto the
 2 Ioh 23. Compass, that ye turn not outⁿ on any
 side.

7. Forfake not the holy Cross, nor the
 serviceable gracious Word of the Lord
 which is^o administred and given unto you
 2 Matt. 24. to^p feed upon (by the Elders and Ministers
 p Eccl. 15. of the same) for food of life, to the end
 that ye may there-through be preserved
 from all destruction in the way of your
 Journey, til unto the entrance into the
 good land, and that all whatsoever is de-
 9 Jer. 4.stroying may fly^p from you; for even so
 in your constancy, the holy Cross shall be
 unto you an Altar of the true burnt-offer-
 ring and the serviceable gracious Word of
 the Lord, a safemaking gift or offering of
 2 Heb. 9. *Christ* upon the same Altar^r in the holy
 the true Tabernacle of God and *Christ*
 upon which Altar your Gift or Offering
 which ye offer up unto the Lord upon the
 holy Altar in the holy, becometh sanctified
 (through the same safemaking Gift or Of-
 fering the serviceable gracious Word of
 the Lord) and kindled, or set on fire for
 burnt offering to the consuming of all the
 enemies of the good life, wherethrough
 then likewise, your willing Debt offering

Sin-offering and Death-offering shall be acceptable unto the Lord, and ascend up before him (from the same Altar) as a sweet savour. Isa. 56.
Rom. 12.
1 2 Cor. 2.

8. Therefore be not afraid of all your enemies, for God hath made them all dismaid through the holy Crofs of *Christ* (the true Altar of his holy Offering in the Holy) and given them into our hands for to be vanquished. Deut. 20.
Isa. 41.
1 Mac. 4.

CHAP. XIII.

IN this same thorowfaring land, men find also a crafty murderer, that both high and low, wide and farr runneth all over this same land, and he is named *Unbelief*. Num. 13.
and 14.

2 Of this wicked Villain, it behoveth us to be very wary; for by him there are many murdered, and so they remain without the Rest, because they lose the Compass, and forsake the Crofs through unbelief; and also, because they cover their eyes from the Light of heaven, and will no longer behold the Leading Star.

3. Therefore herein there is great danger to pass thorow, namely, for all those that

that will follow their own counsel, and
 e Num. 13. are e fainthearted, or wavering in faith,
 and 14. keeping no diligent watch unto the Com-
 pass, and (for fear of sustaining damage)
 do hastily cast the Cross from them.

4. But the travellers that give no re-
 gard unto their own counsel or opinion;
 shall not fear the danger of sustaining
 d Eph. 6. damage, but shall continue of d good
 courage : for it is all nothing and vanity,
 whatsoever meeteth them upon the way.
 It is all to be overcome through the pati-
 ence; for there through it consumeth it
 e Psal. 37. self, e like unto smoke, and there is nothing
 68. at all found that is any-what, or that re-
 maineth over but the good land, with his
 holy Inhabitants and godly Riches.

5. Therefore let men travel thorow
 f Heb. 5. boldly with faith and a firm hope, and not
 and 10. doubt e nor grow wavering : then is there
 and 11. nothing that can endamage nor destroy
 g Marc 14. them.

CHAP. XIII.

IN this Land there lieth also a dange-
 e Psal. 69. rous river, wherein e many travellers be
 drowned and choaked, that hold them
 not

not unto the counsel of the Law of the Lord, and therefore have no regard unto the Compass, nor have suffered themselves to be made fast on the Cross.

2. For that cause it is likewise very needful that the travellers do take diligent heed hereof, also regard wel the Compass, and hold them unto the Cross, that they run not in the same.

3. This river is named, ^b *A desire in the pleasures of the flesh.* And in the same there are also Fishes, who have their nature according to the name and nature of the river: but let not the traveller take upon him^c to go into the same river, nor to catch her fishes, neither yet suffer himself to delight to eate of them. ^b Rom. 6, Ephel. 4. ^c Rom. 6. 13. Gal. 5. 2 Tim. 2. Jude. 1. d Jer. 5. Phil. 3. 2 Pet. 2.

4. These fishes are named ^d *Meate of the temporal delights, in stead of the everlasting good.*

5. Some fishes are likewise named, *Ease in the flesh, in stead of zeal to the righteousness, Honor of the world, in stead of the Rest in the Spirit, and of the honor of God.* ^e John 2.

6. Take you every one diligent heed of this deceitful River, and of her Fishes. It seemeth indeed to be a very pleasant water for one to refresh and recreate himself in; and the taste of the fishes doth also provoke

f Wisd. 5.

1 Cor. 7.

1 Ioh. 2.

provoke a desire for to eate stil of them: but it is all meer deceit, 'vain and nothing.

g Iob 18.

Psal. 11.

Psal. 34.

Apo. 21.

7. This river hath (in her bottomless deepness) a very evil rewarding. For if one sinke into the same unto the bottomless depth thereof, then findeth he nothing there, but ^a burning pitch, brimstone, heate, and flames of the hellish fire.

8. That is the reward of this river, towards all those that run to the same, and drown or choak themselves therein.

h 2 Cor. 5.

1 Pet. 2.

Heb. 11.

i Heb. 13.

9. Therefore let no man intend nor endeavour him to take on any sweetness of life, so long as he is not yet come to the Rest of the good land; for as long as one is in the journey, he must account of himself as a ^b Pilgrim, or walker in strange lands, who suffereth nothing to delight him in the same (for to take it on him) inasmuch as he hath no inheritance nor continuing place therein.

k 1 Cor. 9.

l Heb. 11.

Apo. 21.

22.

m Col. 2.

n Ioh. 10.

10. After this maner likewise, let every one stand minded, and not take on any thing, ^k according to his own pleasure, but proceede on right-forth towards the holy ^l City, which is named, *The understanding of God*; for in the same is ^m all fulness of riches, and all fulness of life and of joy to be found.

CHAP.

CHAP. XV.

IN this unpathed thorow-faring land, there do also spring or grow certain Thistles and thornes which do many times somewhat vex the traveller; but with patience he may escape and pass thorow them all.

2. The Thistles and Thornes, are named, *'Uncertain Consciences.*

*^a Num. 14
Wisd. 17.*

3. Therein are likewise to be found divers natures of beasts, that are minded to devouring; the which also do pursue the travellers very stoutly, in such sort, that they sometimes retire a little because of them; but before the Cross they do all retire back at the last.

4. These beasts are named, ^b *Envy, Wrath, Churlishness or Unfriendliness, Cruelty, Offensiveness, Resistance or Disobedience, Craftiness, greedy desire of Honor, Subtilty to deceit and Violence; and also one of the most detestable beasts (that will worst of all give way) is named Hypocrisie or Dissimulation, where under all maner of naughtiness is covered with a coloured Vertue,* ^c *or made*

*^b Rom. 3.
Gal. 5.*

^c Luk. 12.

*^d Mat. 6.
7. 23.*

E holiness,

holiness; and he is indeed the subtillest beast who provoketh all the other beasts for to devour the travellers.

5. Of which wilde beasts the travellers
e Matt. 10. must take heede with great foresightful-
Ephe. 5. ness, that they run not into the mouth of them, and so be swallowed up.

CHAP. XVI.

NOW when the traveller is passed thorow all this said land, and hath left all these abominations, then cometh he to three Castles, thorow the midst of the which he must pass, and must leave them in like maner; for he shall not neede
a 4 Efd. 2. to fear any thing of all whatsoever meeteth him in the journey.

3. It is true when any thing meeteth him in any place, that hath a shew (or that he himself regardeth) as if it were of some value, then doth it vant out it self so highly sometimes, as if it were impossible to be overcome; but when one is gone thorow or past the same, and then
b Exod. 11.
Num 13.
e Job 20.
Psal. 37. looketh about after it, so is it nothing at all, and is altogether deceit, vanity, and bewitching.

3. Upon

3. Upon these Castles there lie subtile watchers, which are very crafty and wily; but thorow the ^d forsaking of himself, and ^d Mar. 8. with the patience one may pass by them: Luk. 9. but whosoever (through unbelief) hath lost the Compass, and left the Cross, him do they take captive to be their bondslave.

4. The one of these Castles is named, *The power of the Devils assaulting*: the second, *The forsaking of Hope*: the third is named, ^e *Fear of death*. Tob 1. and 2. Matt. 4.

5. The Watchers that lie upon these Castles (for to take the people captive under the same) as named according to their nature; and these are their names. f Heb. 12. g Psal. 55.

6. ^h *Appearing like angels of light*, ⁱ *In- b2 Cor. 11. deavoring to the stealing of the heart*, ^k *Ap- i 1 zec. 13. pearance of Vertue, Subtil invention*, ^l *Con- and 22. fidence in Knowledg*, ^m *Made Laws and k Pro. 14. imagined rights*, *Disguised or unknown 16. holiness*, *Self framed Righteousness* (there 2 Tim. 3. goeth also among them) ⁿ *Accusation of l Prov. 12. sins*, *Fear of evil*, *Fear of adversity*, *Careful Col. 2. of destruction*, *Fear of hell &c.* m Mat. 23. 1 Tim. 4. n 4. Eld. 16.

7. These and such like before named, are the Watchers of the Castles, who do go out with many ^o subtil snares, for to let the travellers, and to catch them into 16. Wild. 17. Rom. 2. o 1 sal. 35. 57. their Captivity.

p Mat. 16. 8. But the ^p forsaking of himself, pointeth quite beyond, as to forsake it all; and with the patience, one passeth thorow the same, as if it were nothing; for the Compass doth point only unto the Understanding of God, to the end to bring the traveller to the same, and to arm him thereunto; forasmuch doubtless as all other things are ^q seducing and foolishness.

q Wisd. 5.

CHAP. XVII.

a Num. 27.
Deut. 34.

NOW when one is passed beyond and hath left all this (as is rehearsed) then doth he ^a come hard by the good land, and he approacheth neer unto the understanding of God. But many do run past the entrance thereof, because they perswade themselves too soon, that they have left it all, and that they are grown so wise, that they think it is not needful for them to hear the serviceable Word of the Lord any more, and think that therefore they cannot fail to know very rightly the entrance of the good land; and also the manner how they shall go into the good land, and so they lose the Compass, coming even so yet into very great errors.

2. For

2. For the neerer one cometh to the Land, the more subtilly doth the deceit assault him ; for besides the entrance of this good land (as the one wayes entrance joyned to the other) there lieth also a way^b that ^b *Matth. 7.* leadeth to an abominable or horrible land; and the same way is a pleasant way to behold ; and ^c pleasant likewise to enter into, ^c *Gen. 3.* wherewith many be deceived ; supposing ^{Pro. 14. 16} (forasmuch as his coming in is so delightful and pleasant in beholding) that the same is the very way that leadeth into the good land.

3. Here it is very needful to have a diligent and sharpe regard, to which of both these wayes the ^d Star leadeth, and upon ^d *Matth. 3.* which the Compas pointeth ; whither it be to the same pleasant way, or to the peaceable life of the good land, and also that the Crofs be not forsaken ; for through ^e the Crofs one may perceive which of ^e *Heb. 12.* them is promised to be the Rest, namely, ¹ *Pet. 2.* the pleasant way, or the peaceable life of the good land.

4. This pleasant way is named ^f *Know-* ^f *Gen. 2. 3.* *ledg of Good and Evil*, the which deceiveth many people, because they perswade themselves, that to know the good and the evil doth far excel the serviceable Word

g Gen. 3.
Wlf. 2. 5.

of the Lord, and his Requiring ; and that likewise the same is the very best, the most holy, and the most prudent Understanding, whereby to go into the good land, and to inherit his Riches; and so they judge that the Knowledg is the greatest or the chiefest Riches of God. Howbeit it is nothing at all ^e but deceit, pain, labour, trouble, and no rest; also nothing but Death, and no Life.

b Gal. 3.
Heb. 7.

5. For if any man adjoyn him unto the knowledg of good and evil, and maketh more account of it then of the Nature of God, ^h whereunto the Law of the Lord is serviceable unto him, then doth he forsake the door or gate serving to the entrance of the life ; and so chuseth to enter into the deceitful way of the knowledg of good and evil, thinking that he can want nothing there ; and so he entreth boldly into it, ⁱ perswading himself, that the same is the best, and that he shall there-through go into the good land.

i Num. 26

CHAP. XVIII.

NOW when any people are come into the same land, whereunto the pleasant

fant way of the Knowleg of Good and Evil leadeth ; and which in it self is full of contention, full of great and grievous incumberances, and ful of all abominations of desolation ; then doth there appear immediatly unto them an inward or spiritual pride, and an arrogant boldness against the discipline of the gracious Word, and the obedience to the Requiring of his Service of Love ; the which deceiveth many ; namely. for the most part, all those that ground them upon the knowledg, and so do think to obtain or to enter into the Life and the Truth by means of the knowledg of good and evil.

2. For the inward pride getteth root in them and they suppose that they are somewhat singular ^c above other people , because they have so much knowledg to talk of the Truth; and are so rich of Spirit therein, perswading themselves, that the riches of the knowledg is the very light of salvation ; and that same doth then make them presumptuous bold.

3. Even thus verily do they (in the knowledg) arrogantly take upon them, that ^d their Cause is sure and certain , but it is all nothing else but abomination of desolation , Contention , Disagree-

^a Num. 16

^b Pro. 11.
Matth. 22.
Cor. 8.
Col. 2.

^c Job. 11.
12.
Isa. 5.
Luke 18.

^d 3 Reg.
22.

ment, and intangling among the children of men.

4. Therefore is also the same land (into the which one cometh thus, through the said knowledg) named *The abomination of desolation*, because that it setteth it self in such a place or dignity, and hath such reputation among many men, as if it were the holy understanding of God it self: Yea, it doth also vaunt or give forth it self to be the same; and so setteth it self in the hearts of men, and will likewise be reputed and held for the same at mens hands: whosoever now beholdeth the same, let him consider thereon.

e Dan. 9.
Matth. 24.
f 2 Thes. 2.
g Mat. 24.
Mark 13.

5 But (alas) whosoever is come into this horrible land, and hath taken a dwelling place therein, such a one cannot rightly behold or consider the abominations of the same land; nor yet very well come out of the same again, because that the spiritual pride, and the arrogant stoutness against the Love and her service, is (by means of the knowledg) so deeply rooted in him, and therefore he perswadeth himself, that the ^h knowledg, is a City ful of the wise riches of God, and a good understanding of the holy Ghost.

b Col. 2.

6. Howbeit, it is all false and meer deceit

deceit, because that the understanding of God (the which is Gods true Being and Nature) doth not bear sway, nor hath the superiority therein; but that the ⁱ prudent ⁱ Gen. 3. knowledg, and the rash bitterness, together with all maner of falshood and self-seeking, hath there the superiority, and beareth the dominion. Wherefore, there is nothing there also, but ¹bottomlesness, and no up- ⁴ Job 5. right ground of unity of heart ¹ in the love, ¹ John 17. nor yet the good life, nor the truth: And ^{Ephes. 4.} among the Inhabiters of the same, there is likewise nothing but ^m contention, division, ^m Jam. 3. or discord, against the obedience to the entrance of the good life.

7. In the same Land, there is also a false light; through the which, the people perswade themselves that their cause is so much the more certain in the knowledg; ² and they do likewise account the same false light, for the best and most firm foundation, which they have found in the knowledg, for to build upon. But the same light serveth them not to the life, but no- ² doubt ^o to an Arrogant stoutness, and to the intangling of men, and to presumption and reproachfulness over others; and to much sedition in the Lands, or among the people. ² Isa. 5. ^{Sap. 2.} ^o Isa. 58. ¹ Cor. 3.

8. This

8. This false Light hath its original out
 p 1 Cor. 8. of the Knowledg. and is named, ^p a lofty
 Col. 2. stout minde upon the Knowledg; where-
 through the people of the land do suppose,
 that it is their firm ground of faith, where-
 from they must not start, but stand firmly
 to it. And even thus doth the false light
 ingender in them all a stout minde in their
 knowledg

9. Seeing then that the people do not
 q Ioh. 1. know the ^a true Light (the which is a god-
 17. ly life) therefore be they all (by means of
 1 Cor. 2. the knowledg, the which they account for
 a skilful wisdom and true Light) deceived
 and corrupted in this wildernewed land by
 the same false light, besides the which they
 r Rom. 1. know no other ^r perfect good, and so they
 be held by the same in the deceit, and do
 pluck over themselves there-thorow, no-
 thing else but all destruction, and distur-
 bance or disperfing of mindes and
 thoughts.

10. But as long as they dwell in the hor-
 rible confused land, they understand not
 that they are deceived and corrupted, nor
 yet that they have missed the true ent-
 rance to the good land of the upright and
 concordable life, and are gone into the
 f Wisd. 5. way of error, where-through they them-
 selves

elves do take on (out of the knowledg)
many opinions, false holinesses, or world-
ly foolishnesses to their own destruction. 2 Col. 2.
2 Tim. 3.

CHAP. XIX.

THIS same horrible land of desolation
is like unto the intangled ^a *Babylon* ^a Gen. 11.
(which was overthrown by the Word of
the Lord, and also the builders of the same
were dispersed abroad every where) be-
cause that the knowledges do there (in
loftiness of minde) run one against ano-
ther, and cannot understand each other.

2. In the same do likewise all maner of
people dwel, who are come into it out of
many quarters or lands, the which hath in-
deed a coming in, but no passing tho-
row.

3 Therefore they do never come tho-
row the same, unless they do ^b turn them ^b Mat. 18.
about, and come again to the same place
where they were when they went into the
pleasant way of the knowledg that lead-
eth them thereunto.

4. But that can they not very well do,
because of the false ^c light which holdeth ^c 2 Cor. 11.
them

them so captive (with deceit) that they will in no wise depart out of it, and also because that the inward pride, and the stout lofty minde in the knowledg, is too deep rooted in them.

d Bar. 3. 5. The people of this land are a strange, wilde, rebellious, and seditious people, and ^d are a people divided in minde, and grounded upon many kinde of grounds proceeding out of the Knowledg.

e 1 Tim. 1. 6. Of the which some are without ^e belief and hope to the sure promises of God,
2 Tim. 3.
2 Pet. 3. having neither longing nor desire to God nor to his everlasting life.

f Isa. 56. 7. They delight in nothing else but to have their joy in the earthly ^f corruptible things; and when they want that, then are they without joy, and without comfort, full of lamenting and murmuring, dying without hope.

g 2 Pet. 2. 8. Othersome are full of ^g reproachings, self-seeking, contentions, and ^h resistant against one another.
Jude 1.

h Rom. 1. 9. Some covet diligently after the highest honor, wishing gladly that they, or their taking on wisdom and holiness, were (above all other) exalted, harkned unto, loved, and commended ⁱ over the whole land; and that they might even so
i Matt. 6. then

then have laud and praise among men.

10. Many do chuse a way unto themselves, according to the knowledg of their own minde, to the intent to live to themselves therein : and thus doth every one walk there^k according as his knowledg^{k Isa. 53. 3} imagineth in him.^{56.}

11. To conclude, they are all (even every one with his consorts, or fellow-companions) resistant against each other, with the^l knowledg, and the false light^{l 1 Cor. 1. 3.} shineth upon them all, quite over the whole land. And the inward or spiritual pride, ceaseth not there likewise, but she groweth or^m taketh root, and doth continually bring forth her false seed among^{m Tob 5. 8.} those people more and more. ^{Wisd. 3.}

12. Therefore every one there also is stout-minded upon the knowledg ; ⁿ and ^{n Bar. 3.} supposeth that he must needs have the right (or cannot erre) in his knowledg, and that he is illuminated by the Lord, through his cunning knowledg, and through his stout constant standing upon the same, and is one of the number of the holy people ; but it is all false and meer deceit, be-^{o Jer. 7. and 8.} cause that they themselves have laid those^{Eze. 13. 22.} same foundations^o upon the which they set^{2 Tim. 3.} their confidence, or quiet themselves, and have

have made them of the dust of the same land; which dust scattereth abroad all over the whole Land, ^p like unto a drift-land, ^p *Matth. 7.* and is named, *Self wils chusing.* ^{Luke 6.}

CHAP. XX.

BEhold, in this land (named, *The abomination of desolation*) it goeth very strange and wonderful absurdly, the which is not possible to be all written.

2. For every one there seeth that another mans foundation is vain and meer foolishness; but there is no man there ^p *Matth. 7.* (or very few) that can ^a marke their own vanity or foolishness.

3. Every one doth very gladly thrust off another from his foundation, to the end to advance his own for the best; yet are all their foundations notwithstanding ^b *Self wils chusing*; and are every one uncertain and unstable, and all their work that they build thereon, is very ^c feeble or weak: for it is all nothing but knowledg and self wils-chusing, in the which they proceed, and with the which they strive and contend, and with high knowledg do they

^b *Ier. 44.*

Ezec. 13.

Bar. 6.

^c *Matth 7.*

they cast down one anothers work, and turn up the foundation of it.

4. For whosoever there hath the highest mounting knowledg, or is the richest of spirit, or hath the most eloquent utterance of speech, ^d he can there bear the sway, or *d 1 Tim. 1.* get the chief praise, and can overthrow many other infirm foundations and works which are also vain, but can shew no ^e love *e 2 Thes.* to the unity of heart, in the good beeing ^{z.} of Jesus Christ.

5. And now when any mans foundation or work is overthrown through any maner of knowledg, then is the same a great delight and glory unto the other that getteth the victory, and to an advancement of himself.

6. For that is the careful diligence that they use among each other, ['] as how the *f Num. 14* one may (with the knowledg) over- ^{16.} throw the others foundation, building, and work, and to bring him into contempt among others, whereby to enlarge their own knowledg, building, or work, and to make the same great or commendable.

7. But whosoever hath his foundation and work overthrown, the comfort of his heart is taken away, and he falleth into grief

grief of minde; but if he do it for all that continue self-chusing, and partially minded, and doth not (under the obedience of the Love) turn him to the upright Life, nor to the true entrance to the same; then becometh he bound again unto

^g Ezec. 13.

^b Gal. 1.

² Pct. 2.

² some other thing, which is also knowledg, and so he becometh a ^h servant of men, or of his own manly opinion, or sense, and buildeth again afresh upon Self-wils chusing.

ⁱ 1 Cor. 1.

^{3.}

² Cor. 13.

8. Even thus verily do they make one-another bondslaves in the good thinking-knowledg of men: and seeing that they (in their servitude) do ⁱ contend or take part against one another; so do they likewise divide themselves into many severall Religions or God-services.

9. But although they be all partially affected, as also have severall Religions, and many maner of god-services, yet do they notwithstanding give their Religions and God-services altogether one maner of name.

10. Every ones Religion or God service is named, *Assured knowledg that it is right and good*: thereupon do they set their confidence, and every one liveth in his own God-service, thinking and perswading himself

himself ^a assuredly, that his Religion or ^k 2 Tim. 4
God-service, is the best or the holiest a-
bove all other.

CHAP. XXI.

THis people that dwelleth in this Land
(the *Abomination of desolation*) hath
indeed a ^a fair spoken tongue; but com- ^a Rom. 16.
monly they are not loving, nor friendly of
heart, but full of ^b envy and bitterness; ^b 1 Cor. 3.
soon stumbling and taking offence, by ^c Heb. 12.
reason they stand captived under the ^d Jam. 3.
knowledg, ^e and not submitted under the ^e 1 Cor. 8.
love, nor under the obedience of her ser-
vice.

2. They are also (generally) ^d covetous ^d Rom. 1.
of the earthly riches; and in the Spirit of ^e Heb. 4.
their heart, they are proud ^e and stout ^f 2 Pet. 2.
minded. ^f Rom 1.
^g 2 Tim. 3.

3. Their inclination, lust, and desire, is
to speak false witness against others; also
to blaspheme, ^g oppress, persecute, betray,
^h and to kill, and yet do know how to ex-
cuse all the same (with the knowledg) that
they do right and well therein. ^h Gal. 10.
ⁱ & 35. &
^j 140.
^k g Marth.
^l 23 & 16.
^m Acts 6.
ⁿ & 7.
^o b John 13.
^p & 15.

4. They use not likewise any common
brother-hood, among whom the ^h love is
F exercised,

exercised, with a good, or kinde nature,
 2 Jere. 5. but are^l lords over one another: And
 Luke 21. whosoever getteth the greatest multitude
 of people unto him or is the strongest
 4 Acts 5. company, he exerciseth^h power and vio-
 & 7. lence over the other, that do not accord
 with them in the knowledg.

5. Every one there seeketh nothing else
 1 Joh. 5. & but his own^l honor and dignity, com-
 7. mending his own wisdom or knowledg.

6. Every company accounteth onely
 his own Religion or God-service, to be
 excellent and holy; and every one (in
 his own Religion) hath also his own
 2 Tim. teaching masters: therefore the teachers
 4. are many, and do stand divided in sundry
 sorts of partakings.

7. But although these teaching masters
 be many, and in divers sorts of dissentions,
 do profess and teach several doctrines, and
 are contentiously minded, one against an-
 other in their doctrine; yet are they alto-
 gether named by one manner of name, and
 every ones name is, *Boasting of the know-*
ledg.

8. And every one of these masters
 3 Reg. teacheth his Sect veryⁿ vehemently and
 22. stiffly in his Religion, which is named,
 Math. 22. *Assured knowledg that it is right and good,*
 because

The spiritual Land of Peace.

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because they should continue stedfast, warning them of the seducing of all the other.

9. These verily are always teaching, but (alass) in the same Land; they themselves do^e never come to the knowledg of the *o 2 Tim. 3* truth.

10. And whosoever presenteth or informeth them with the truth, and would teach them otherwise then they themselves are minded; to him they are^e unmerciful, *p Jer 37.* also hateful and dispising, and given to *38.* speak all maner of evil of him. And this *Acts 7.* cometh to pass, because that they all teach *& 22 & 23 & 26.* Sect particularly, have a mighty strong boasting, and a proud confidence, that their knowledg is right, and their doctrine, the most holy Doctrine, Religion, and God-service.

11. Seeing then that they (each several Sect in their imagined opinions) have set themselves^e in the highest place; so can they not therefore suffer any gain-speak- *q Matth. 23.* ing out of the true service of the love of *Mark 11.* *Iesus Christ*, nor yet endure^e any admonition by the Elders in the same. For as long *John 9.* as they stand contentious, and not submit- *Acts 7. & 22.* ed under the love, to an unity; so desire they likewise, none other teaching masters,

but those that continue so couragious bold in themselves, as boasting of the knowledg; who do teach assured knowledg, that it is right and good, and do also very boldly call the same knowledg, the Being of God; and so in their arrogant boldness, they ^f blaspheme the most highest, ^{Heb. 10.} ^t who with his godly Beeing, dwelleth, and liveth in *Israel*.
^f Dan. 11.
^{Heb. 10.}
^t Psal. 76.
 135.

CHAP. XXII.

THe people of this Land (named, *The abomination of desolation*) hath also a King, who reigneth very cruelly over them, and he is named, *Wormwood*, ^a or *bitterness*.
^a Apoc. 8.

2, His Scepter, and the Seat of his Majesty, is named, *Great esteeming of the vain or unprofitable things*.

3. His anointing (wherewith he is anointed) is named, *Puffed up foolishness*.

^b Prov. 2. 4. His Crown is named, ^b *Honor or glory in evil doing*.
^c Psal. 14.
 & 51. &
 56.
 Ezek. 22.
 Micah 3.

5. His Horses and Chariots, are named *Treaders down or oppressors of the simple people*.
 6. His

6. His Council is named, *Subtil invention.*

7. His Kingdom is named, *Unfaithfulness.*

8. All his Nobility, Horsemen, Souldiers, and Guarders, are named, *^a Disorderly life.* *^d Sap. 14.
Rom. 1.*

9. His Decrees, Precepts, or Commandments, are named, *Self-wil.*

10. His Dominion or Lordship, is named, *^e Violence.*

11. His *^f Arms* that he beareth, is named, *Desire to reign over all.* *^e Ezek. 12.
Micah 2.
^f Isai. 5.
Math. 3.*

12. His Sword of Justice is sharp on the one side, and blunt on the other side, and is named, *^g Self-wills justice*; according to the name of the Kings Commandments. *^g Isai. 17.
Jere. 5.*

13. The sharp side of his Sword, is called *^h Unmercifulness*, and cutteth very sharply over those whom he liketh not, or over them that will not (according to his pleasure) stand plyable unto him, under his violence. *^h Jere. 6.
Math. 2.
Acts 7. &
22.*

14. The blunt side of the Sword, is named, *Great grace*. For over those that do make great account of his *Babylonish* Kingdom, and which have (according to his self-will) yielded them subject under

the same (although they be evil of nature and corrupt of life,) it cannot cut.

15. This King (bitterness) hath great
 Dan. 9. dominion in this Land, named *The abomi-*
 & 12. *nation of desolation*; and the people that
 dwell in the same, are altogether his bond-
 servants; for no man is free, or left free
 Rom. 6. there, but they^k remain all bound under
 2 Pet. 2. the *Bitterness*, their King or Gover-
 nor.

16. For, inasmuch as they be not taught
 Math. 11 in the doctrine^l of the humility and meek-
 Ephes. 4. ness of *Jesus Christ*, under the obedience
 of his love; therefore come they not al-
 John 8. so to the^m knowledg of the truth, for to
 be made free by the truth: For that cause
 there is likewise in the same Land, no other
 freedom, but in the *bitterness*, their King;
 and the sameⁿ *bitterness*, granteth or per-
 Apoc. 3. mitteth them to live^o free or loose of
 Sap. 2. heart, in him (that is, in the bitterness of
 Math. 27. the King) without accusation, or shew-
 Acts 6. & ing of any Reformation thereof; and in
 7 & 22. the same freedom to set forth boldly, their
 & 23. false testimonies or counterfeit God ser-
 vices.

17. And this same is a conceit of
 2 Pet. 2. freedom, or^p a false freedom, which
 also is not free in it-self, but bound
 or

or subject unto the bitterness.

18. The common people or the subjects of the King (which dwell in this horrible Land) have likewise horrible names, according to the nature of the same Land, and according to the nature of their King, and these are their names,

19. Craftiness, ¹ Arrogant stoutness, ⁹ Rom. 1. Harmfulness, Stubbornness, Violence, Gal. 5. Spight, Sudden anger, Greedy of revenge, Gluttony, Cruelty, Blood thirstiness, Resistance against the love, and her service, ¹ Dismissing of naturalness, Disobedient to ¹ Rom 1. equity, Accusation over the righteousness, ² Tim. 3. 1. Betrayers of innocency, Oppressors of ¹ Prov. 2. humility, Killers of meekness, ¹ Envyers ¹ Match 23. of the loves unity, ¹ Exalters of chosen holiness, Usage of falsehood, ¹ Taken on shame. ¹ Jude 1. ¹ Match. 23. (namely, Coveredness of heart, as those ¹ Gen 3. that are ashamed to confess the evil and bitterness of their hearts,) Own-selfness, ¹ Self-wills desire, or Self-seeking, &c. ¹ 1 Tim 3.

20. These people have all one manner of disposition and nature, even according to the disposition of their teaching masters.

21. For they also can suffer no gain-speaking nor blaming, neither will they endure to receive any ¹ wisdom or in- ¹ John 9.

2 A&S 7.

struction of the Family of love, nor of the Elders in the same, because they stand captived under their teaching masters, (*Boasting of the knowledg :*) And when one presenteth or proffereth any better thing unto them, then riseth up their King *Bitterness*, by and by in them, for to defend them in their causes, or to approve them to be right, and to taunt, and judg him to be naught that loveth them to the best good, that is, to an upright heart before God.

CHAP. XXIII.

IN this Land there is likewise a false Prophet, who bringeth the people into divers considerations, and into divers bindings or saarings of heart, and bewitcheth them with many longings, whereof there cometh nothing; and so he leadeth their hearts, mindes, and thoughts, into the captivity of the knowledg, and not into the truth.

2 Pet. 2.
Jude 1.

2. This false Prophet is named, *Presumption*, whereof there cometh nothing, and he beareth a great sway among the people, who also do give high regard unto him,

him, because he presumeth or boasteth him so much; but it is altogether bewitching, whereof there followeth nothing.

3. But forasmuch as he hath allured the people unto him, with such a presumption or boasting; that they likewise in their unregenerate state, do boast them of the Light and Word of Life; ^c so perceive *Hosea 4.* they not that they are bewitched by him.

4. For like as the Prophet is, ^d so are *d Jere. 5.* also the people, namely, very highly boasting and bragging of many things; as likewise presuming and enterprising of many things, whereof nothing ensueth: But it is all false, and meer bewitching, and is nothing else, but a vain perswasion or fantasie. *& 40. Ezek. 13. 1 Tim. 4.*

5. It seemeth sometimes indeed, as though it would be somewhat, but it is all vain, and presumption, and nothing else but knowledg, whereof there cometh nothing, and where-through many people be seduced ^e and brought into many false *e 1 Tim. 3.* dealings, the end whereof extendeth unto *2 Pet. 2.* much grief.

CHAP. XXIIII.

THis false Prophet hath also an horrible beast with him, which assisteth or
 a Apo. 11. aideth him; which beast is likewise won-
 & 13. derfully extolled and served in the deso-
 late abominable Land.

2. Yea, all people that have not Gods
 nature, or his true Being of love, neither
 yet do love the godly goods, do honor
 b Apo. 13. and serve the same^b beast, and do all re-
 ceive her mark. And they deal with the
 same in all their affairs; yea, the same
 mark do all those receive and use, that are
 not assembled to the Family of Love, nor
 written in the living Book of the
 Lamb.

c Isai. 1. 3. The beast is named, *Unfaithfulness*.
 Hosca 4. And the same beast, is the Kingdom, or the
 Government of the false King, *Bitterness*.
 And such as is the beast, and her name,
 d Apo. 13. and Government, such a^d mark giveth she
 likewise to the people that serve her,
 and that cleave unto, and honor her King-
 dom or Government; therefore is also
 the mark of the beast, named, *Unfaith-
 fulness*.

4. This beast and her make (being both
 named,

named, *Unfaithfulness*,) do make the people utterly divided. * And forasmuch ^c Apo. 13. as the people (that cleave unto, and serve the same beast, and that have received her mark) are all likewise false of heart, unfaithful, and self-seeking, and do willingly cover their own shame ; and so walking ^f Gen. 3. in hypocrisie or dissimulation, the one trusteth not the other, and they deal ^g Jere. 9. deceitfully, or with falshood, among each other ; and that is the venom of the beast, the which she soweth or spueth forth abundantly among the ^h people.

5. Therefore there is also no open- ^b Apo. 16. & 17. heartedness among those people that do carry ⁱ Apo. 13. the mark of the beast, but they are ashamed of their inward nakedness, ^k both ^l Gen. 3. before God, and before one another ; and therefore likewise, they walk not with naked hearts before each other, neither will they also in any wise, make manifest themselves with naked hearts, before the Elders in the Family of Love.

6. For the ¹ mark of the beast hath hunted ¹ Apoc. 15. ed shamefastness upon them ; therefore they do cover them also with their own Garments, or ^m Apoc. 3. Apoc. 3. selves have made. Their Garments or Apoc. 3. perns, are named, ⁿ *Fear of being despised.* ⁿ Joh. 12,

7. For

7. Forasmuch now as this horrible beast, and false Prophet, have sown such seed in the people; so doth there come to pass through the same, wonderful great^e dissention or division, to the breeding of manifold self-willed services, where-through all kinde of falshood, craftines, and railing against one another ariseth; yea, so that the people also speak^e blasphemy, or railing against God and his Saints, and against the house of his love, wherein God will dwell, live, and walk, for ever.

o Apo. 16.
p Dan. 11.
Heb. 10.
Jude 1.
Apoc. 13.

8. And although there should be any unity erected in this said Land, yet cannot the unity continue there; but it becometh rent and broken immediately, through the presumption (whereof there cometh nothing) and through the unfaithfulness, whereout springeth much malicious blaming.

9. Wherefore, because of this false Prophet and the horrible beast, there can no unity of the people bide standing, in the unity of peace.

9 Tim. 3.
Apoc. 16.
7 Apo 13.
& 16. &
17.

10. This horrible^e beast (*Unfaithfulness*), this false Prophet (*Presumption*), and the cruel King (*Bitterness*) have a marvellous great dominion in this same desolate abominable Land.

CHAP. XXV.

T Herefore let not the Traveller that is come into the same desolate, abominable Land (unawares, or through want of knowledg) continue any longer therein; for it is a detestable Land and a wicked people of heart and minde.

2. Also, let him not endeavor himself to travel through the same, whereby to come to the good Land of rest; for he shall not be able to bring it to pass.

3. But as soon as he seeth or perceiveth that these abominations of desolation, do stand in the place where Gods holy Being ought to stand, then let him immediately flee out of the same, and submit himself under the obedience of the love, to his preservation; and let him turn him about out of the same way, where-through he came in, and not have regard any more to the *Knowledge of good and evil*, nor to the teaching masters, *Boasting of the knowledg*, nor to the Religions or Doctrines, *Assured knowledg that it is right and good*, nor to the false Prophet, *Presumption, where of there cometh nothing*, nor yet to the wicked Beast, *Unfaithfulness*, that he become

d 1 sai. 52.

Zech. 2.

b Dan. 9.

& 11.

Marth. 24.

2 Thes. 2.

c Gen. 3.

d 2 Pet. 2.

e Apo. 13.

become not subject, and remain in bondage, unto (*Bitterness*) the King of the same detestable Land; but let him have regard to the service of love, and to the requiring thereof, and shew obedience there-under, for that he may come to the good Land; and so the love (with his lovely meekness) to become planted in him, and that he himself may be made free^h by the same.

4. For the same lovely Being of the love, is the life, ¹ peace, and joy, and the Land of promise, ^h wherein Honey and Milk floweth.

5. If therefore the traveller, or the lover of the good Land, will enter into this good Land, then must he at the end of his journey, finde himself to be altogether¹ turned about, and good-willing to the will of the highest God, like unto an obedient childe, standing in ^m all singleness and simplicity, under the love, to the obeying of her requiring, not knowing, or being wise, as touching this or that; but that he hath onely intended, or sought after ⁿ the love, for that he might live unto the same, in her requiring.

9. Behold, to the same State doth the compass, the *Forsaking of himself*, and the

1 Pet. 1.

1 John 4.

g Ephes. 3.

h John 8.

i Rom. 14.

k Exod. 3.

& 13.

Deut. 8.

l Mat. 18.

& 19.

Luke 19.

m 1 Cor.

14.

1 Pet. 2.

n Phil. 3.

the Cross, the *Patience*, bring him; and so he cometh before the City gate of the holy Land. o Psal. 118.

7. For whenas he now hath overcome, or is passed through all these things, with the forsaking of himself, and in the patience; then findeth he himself to be altogether poor of Spirit, and to stand in the submission, like unto a good-willing one to the Lords will. p Matth. 5.
q. Psal. 40.
Acts 9.

8. Which submission, is called, *The burying of the affections and desires*; for in the submission, the traveller findeth himself to be quite emptied of the affections and desires, through the obedience of the Cross; therefore also he hath not loved his own life, the which, are his affections and desires; but hath (in the obedience of the Cross) forsaken the same, even unto the death, and to the burying of the same own life, namely, of the affections and desires. r Rom. 6.
Col. 3.
f Matth. 10. & 16.
Luk. 9. 14.
t Col. 2. & 3.

9. Seeing then that the affections and desires are mortified and dead, through the compass and the Cross, and are buried by the Traveller (in the submission) as dead things; so findeth he in the same submission, the Key, for to enter therewithal (through the gate) into the City, where the u Apoc. 21. 22.

the everlasting life, peace, and rest, is
 10. This Key is named, *Equity*, and with
 the same, the traveller goeth through the
 gate, named, *The nature of God*, and so
 cometh into the holy *City of peace*,
 named, *Gods understanding*; for to possess
 in heir-like maner, the everlasting good
 (the heavenly *Jerusalem*) where there is
 nothing, but everlasting life and joy, and
 where all sorrow and tears are done away.

x 2 Pet. 1.
 y Isai. 60.
 z Isai. 25.
 & 35.
 & 60 &
 65.
 Apo. 7. 21.

CHAP. XXVI.

NOW when as one is come into this
 City of peace, then is he received
 very lovingly and friendly, by the King
 of the same Land; for he is not lordly
 nor cruel or biting, but sweet-hearted
 and gentle.

2. Even thus one becometh as then, in-
 corporated to the body of the same true
 King, with the people of the same good
 Land, even as a fellow-member of the
 King, and of those same holy people, and so
 they live together in one judgment and
 mind, of the living God; and that is the
 unity in the love, and the onely judgment
 of the comunalty of the holy people, or
 of

a Isa. 9 &
 32 & 33.
 b Isai 42.
 c Joel 2.
 Matth. 11.
 d Ephes. 5.
 e Rom. 12.
 Col. 1.

of the heavenly company, who are altogether one body with the Family of Love, and are no more with each other, but ^{as} ^{1 Ioh. 17.} ^{Rom. 12.} ^{Col. 1.} one man in whom all the members of one minde, Spirit or Life, have their moving, and do hold them together unto one head, and so those same members are altogether one body, with ^{to} their head.

3. The head of their body is their King or Prince, and is named ^{the} Gods true Being. ^{g Infra. 38.} ^{h Col. 1.} ^{2 Pet. 1.}

4. This same is an upright peaceable Prince; and the members of his body are likewise very lovely; and peaceable. With whom the kingdom of Christ and of his Love is peaceably ⁱⁿ inhabited for evermore. ^{1 Isa. 9.} ^{4 Isa. 60.}

5. The names of the members of the body, or the Saints of the true Being of God that are of one substance with the Family of Love, are these :

6. Meekness, ¹ Courtesie, Friendliness, ^{1 Gal. 5.} Longsufferance, Mercifulness, Naturalness, Decentness, Quietness, Faithfulness, ^{Eph. 4.} Modesty, Constancie, Eyes of Simpleness, ^{Col. 3.} Pureness of heart, Measureableness in ^{m Psa. 242} Works, Helpfulness, ^{and 73.} Discreetness, ^{Marth. 5.} Concord, Obedience to the true being of God, ^{2 Pet. 1.} Sweetheartedness, Serviceableness out of ^{o Eph. 4.} love,

G

7 1 Cor. 10 *love, P Land, Praise, and thanks unto*
 3. *God, &c.*

7. Such are the names of the lovely people that dwel in the holy City of Peace, named *Gods Understanding*.

8. And according as every ones name is, so is likewise his disposition and nature; for all their disposition, beeing, and nature, is according to the good Disposition or Nature of the Land, and of their King.

9. And no man can come into this good City, nor become one body with these peaceable people, except he do forsake
 9 *all the other forementioned confused*
 2 Cor. 6. *lands, and the detestable people, for God*
hath not chosen any one of all them to his
Kingdom: neither can also the traveller
enter into the holy Land or City of Peace,
with any of all them.

10. But whosoever now hath forsaken all the confused Lands and people, and in an humble heart (with upright thoughts to the obeying of the Requiring of the Service of Love) is come to the submission he goeth with the equity thorow the nature of God (as is before said) into Gods understanding. The which is the City of Rest, that God hath reserved and left behinde for the children of God, for an
 ever.

7 *Supra. 25*

everlasting Rest because they should inherit the same in the last time, according to the Promises: which Kingdom of Peace shall endure or continue still for evermore under the Obedience of the Love. Heb. 4.
Isa. 9.
and 60.
and 66.
Lukc 1.

CHAP. XXVII.

THis City (named *Gods Understanding*) hath very strong and invincible Walls, Fortresses, or Bulworks, wherewith she is walled and fortified against all her enemies: Therefore can no man climbe over into this city, nor get the same by violence, with any gain-fighting neither yet deceive her with subtilty. Isa. 26.
and 52.
Zach. 2.

2. The Walls or Bulworks of this City are named *A free minde of the true Bee* 1 Tim. 3.
1 Pet. 3.

3. And upon these walls, there is a prudent Watchman or Espyall, which over-seeth all what is present, or shall come, namely, Life and Death, the Preservation and Destruction. Psa. 121.
Isa. 21.
and 62.

4. His Sight reacheth from the rising of the Sun, even unto her going down. Mal. 1.

5. He beholdeth the highelt of the mid-day,

day, and the deepest of the darknes of the midnight.

e Isa. 41.
and 44
Apo. 1
and 22

6. This Watchman or Espiall is named,
The beginning and the end.

7. He hath also two eyes (a right, and a left eye) wherewith he overlooketh all things, namely Good and Evil, Light, and Darknes.

8. The eyes are named, *Wise Foresightfulness.*

f Psal. 34.

9. With the right Eye, he looketh into all things, wherein the Life, the Rest, and the Peace standeth firm for ever : but with the left Eye whereout the Death, the Unquietness, the Confusion or Destruction proceedeth.

g Psal. 121. 10. This Watchman serveth to a safe keeping of this City, and of those people likewise that dwell therein. Therefore he keepeth alwayes a diligent Watch ; *e* he never sleepeth nor slumbereth, but is still sounding and playing his Song upon his Trumpet : and all those that dwell in the same City do hear the sound of his Song.

h Apo. 10. 11. His Trumpet where-thorow he playeth his Song, is named *After this time no time more.*

12. Seeing then that the same time is the last time, the everlasting Rest of all the

the children of God, and the heavenly Kingdom it self, therefore soundeth the Watchman also out of the same last time, (as out of the lastⁱ Trumpet) the soundⁱ 1 Cor. or noise of the everlasting Life; after the^{15.} which there is no life more to be waited¹ Thess. 4. for; for^k the same life continueth for ever- k 1 Ioh. 1. more.

13. The Song which he playeth and soundeth out thorow his Trumpet (with the sound of the everlasting Life) is named¹ *Unity in the Love.*

1 Ioh. 13.

14. With which noise of the Song, the people do hold themselves in unity in the Love, whose Fortresses or Hold is not to be overcome. Therefore also soundeth the Song in this maner.

and 15.

17.
1 Pet. 1.

CHAP. XXVIII.

WE have a strong^a City run thither
apace,

a Isa. 26.

Zach. 2.

Which doth advance us in all vertue
right,

Upright in^b Peace, is alwayes her race,

b Psa. 122.

Mich. 4.

Therein now take your joy and delight.

2. Gods Understanding is her noble name,

Builed with^c Truth and Faithfulness sure;

c Zach. 7 8

G 3

There

- d* Ioh. 13. There is true ^d love as becometh the same,
1 Pet. 1. Thence never flyeth Gods Spirit most pure.
e Ioh. 14. 3. With the true Spirit of Gods free mind,
f 1 Tim. 3. She is ^a wall'd to endure in eternity;
1 Pet. 3. All ^h violence with his tempestuous winde,
g Isa. 26. Doth there procure his own adversity.
h Matt. 16. 6. 4. The power of God (hear this now
I say)
i 2 Cor. 10 Thats the ⁱ Defence (Understand the
Effect)
k Psa. 18. From trouble and grief to ^k keep us alway,
31. 41. That is our refuge, and doth us protect.
Isa. 25. 5. Ye Princes elected ^l of God, and new
l Isa. 62. born,
1 Pet. 2. Regard and love well our City of Peace;
m Isa. 27. Gods ^m wrath is not there, nor cause why
and 54. to morn;
n 1 Cor. 15. The ⁿ death lieth there, swallowed up and
doth cease.
Apo. 21. 6. Behold such a Song singeth or play-
eth the Watchman upon the walls; and
the people of the City, do rejoyce them
o Psa. 98. them with ^o unspeakable joy; and do like-
Isa. 35. wise (all of them together) sing a dance-
and 52. ing song, dancing (with great joy) to a
and 61. thankful lauding of God for their free-
and 65. dom. And they sing in this manner :
and 66.

CHAP. XXIX.

R Ejoyce you all now ^a pleasantly,
 For joy our ears doth fill :
 Chear up your hearts couragiously,
 Be glad ^b O Sions hill.
 For lo, the new time doth appear,
 That hath been writ of long ;
 And is in sight to view full clear,
 Wherefore rejoyce with Song.
 Ye Remnant (Gods Inheritance)
 Be ^c joyful in our City ;
 Cast Fear out of Remembrance,
 And sing this dancing Ditty.
 2. For ^d North and South, ye Righteous,
 Come, ^e blow the Horn apace ;
 From East and West extoll even thus,
 Your voyce, and make solace.
 For here's ^f Emmanuel our King,
 Against that fierce ^g Babel :
 Therefore now let your Trumpets ring,
 For he will her expel.
 Their hearts ^h are all dismaid now quite,
 Sound up your Trumps apace :
 Think now on God both day and night,
 And ⁱ Discord from you chase.
 3. Now is the last ^k Cup fill'd also,
 Over Babels Kingdom high,

^a Psal. 69.
 and 103.
 and 104.

^b Psal. 48.
 and 97.
 Isa. 51.
 and 52.
 and 61.
 and 62.

Soph. 3.
^c Zach. 2.

Isa. 10.
 and 11.
 and 62.

^d Isa. 41.
 and 43.

Bar. 5.
 Matth. 8.

^e Psal. 81.
 Isa. 27.

^f Isa. 7.
 and 8.

^g Jer. 51.
^h Iudi 7.

Isa. 2.

ⁱ 1 Cor. 1.
 1 Tim. 1.
 1 Tim. 4. 1.

^k To

- l* Psa. 107. To stagger and strive ^l like drunkars, lo,
Isa. 24. 28. Thats now her Melody.
 29. Her Wisdom with her Practises,
m 1 Cor. 1 That ^m comes now all to shame :
 And is no more of worthines,
 Then for a laughing game.
 In Gods Precepts most pure and right,
n Psa. 100. Rejoyce you ⁿ in every Land :
o Isa. 60. His ^o Light doth shine in us full bright,
 And under him we stand.
p Apo. 18. 4. Now is the Kingdom ^p of the Beast
 and 19. Made dark, be glad therefore :
q Ioh. 1. The ^q Light of Truth even here doth rest,
 Triumphant evermore.
r Apo. 12. His ^r Kingdom eke do we possess,
s Ioh. 8. The Truth ^s doth make us free :
t Ephe. 2. And sets our hearts ^t in quietness,
 With God at one are we.
 VVhose Love is unto us we finde
 (That do obey her voyce)
u Ephe. 1. As is the head ^u to's members kinde,
 and 4. Gods Life ^u doth us rejoyce.
 and 5.
x 1 Ioh. 1. 5. His shut ^x Paradise wherein we
y Gen 3. mought
a 4 Esdr 8. Not come, is op't ^a now fine :
 The tree of Life is sprouted out,
b 4 Esdr 7. VVhose fruit is ^b medecine.
c Ephe. 5. Drink now the ^c wine of Love most pure,
 With joy and merry cheer,

Gods Riches that alwayes endure,
Are never wanting here.

Fore-sightfully ^d with wariness,
See that you leade your life,
As do the wise, And seek no less
To flie ^c Dissentious strif.

^d Matt. 10.
Ephe. 5.

^e 1 Cor. 3.

6. Now swallowed up ^f lie death and sin,
With their Folly great and vain:
The Devil ^g and Hell, whose bands we
were in,

^f Hos. 13.
1 Cor. 15.

^g Ioh. 12.
Apo. 20.

The mockery appears now plain:
The heavenly ^h Bread, or ghostly Food,
That same our souls doth nourish:
In Gods delightful Essence good,
By means whereof we flourish.

^h Deut. 8.
Ioh. 6.

The Kingdom ⁱ of the new man, pure,
That out of God doth rise,
Is now with us, here present, sure,
In upright heavenly wise.

ⁱ Luke 7.
Apo. 12.

7 A peaceable ^k Kingdom have we now
here,

^k Isa. 2.
Dan. 2.

As Scriptures said before:

Here is no ^l wailing, nor mourning
there,

^l Isa. 30.
65.

Vex ye your hearts no more,
But now with us associate,

Apo. 21.

For in the heavenly ^m beeing,
Is our King: he doth ⁿ illuminate
Us all, as is agreeing

^m A&. 1.
Phil. 3.
ⁿ Isa. 60.

To

To Scripture, where we reade the same,
Rejoyce therefore and sing

• Psa. 96. This new-land Song^o unto the Name
98. Of him our heavenly King.

8. Ye Princes of our God most high
p 1 Pet. 2. (Ye^p people of the Lord)

Apo. 5. Which do agree in^u unity,
q 1 Cor. 1. Come all with one accord,
Your joy increase, and eke fulfill,
The truth receive also :

• Wis. 1 5. Gods^pirit^t is on the path, and will
f Ioh. 16. Rebuke the^t world, his fo,
Of her self framed righteousness :

2 Isa. 29. And th^tarrogant wise ones are
2 Cor. 1. 2. (VVith their contentious spittulness)
Laid down in silence there.

CHAP. XXX.

BEhold, in such a minde of the living
Bbeeing, do the peaceable people live
(with joy) in this City of Rest and Peace;
2 Isa. 26. not fearing any enemies; 2 for their City
Apo. 11. is very well walled to their preservation;
as also fortified about with a strong de-
fence.

2. For upon the walls of this City, there
is

is a strong peece of Ordnance, whereof all the Enemies of the same, are sore afraid, as to be cast down by the strong peece of Ordnance.

And this peece of Ordnance is named *The Power of God*. Against which peece ^{b Isa. 11.} of Ordnance none of all the Enemies of ^{Eph. 6.} this good City can bide standing.

4. But although now that the Enemies (with arrogant boldness and hardness) were so subtil and crafty, that they themselves knew how to invent cunning or subtil bulworks for a defence unto them; also through audacious boldness, did not fear the peece of Ordnance (*The power of God*;) and so (with all the multitudes of their power) would venture to besiege this City of Life, to the end to get her costly Riches, and the free and excellent Heritage of all the children of God for a prey unto themselves: yet is notwithstanding, all their labour, subtil indeavor, and purpose ^{c Psa. 37.} in vain. And this plentiful ^{Isa. 29.} Land remaineth for all that in his freedom; ^{54.} and the heritage of the children of God continueth likewise unharmed and unvanquished.

5. For out of this City, there floweth an unsearchable or infinite deep River, with

d Isa. 17.

39.

e Psa. 50.

Isa. 30. 34.

Joel. 2.

Mal. 4.

f Jer. 4.

g Nahum.

1.

h Psa. 48.

78.

i Isa. 17.

29.

k Job. 21.

Psal. 1.

and 18.

and 35.

with also a very tempestuous winde; in such sort ^d that this River, with the same winde, gusheth vehemently forth, as with an exceeding violent thorow-rushing stream; and breaketh out with such violent force, like burning heat ^e and flames of fire, to the devouring of all the Enemies of the same good City.

6. And thus after this maner (in the rushing forth of this same River) the tempestuous winde ^f groweth so exceeding windy and forcible ^g even as it were a terrible tempest; and so rusheth forth very swiftly with the River among all the Enemies of the good City.

7. And this same boysterous storm giveth such a hugh terrible sound, like a wonderful great roaring noise of many multitudes of Trumpets and Shalms, and like a terrible thunderclap, wherewith ^h it overthroweth all the subtile bulworks, where-through this strong unmeasurable deep River with the tempestuous winde, doth then likewise ⁱ put to flight and destroy all the enemies of the good Land; and they do all disperse abroad and consume away, as if they were ^k Chasse and Dust.

8. This infinite deep river (wherewith the

the stormy winde doth violently arise to
 a terrible tempest ; is named ¹ *The righte- l Isa. 13.*
 ous Judgment of God. The stormy winde ² *Juda 1.*
 is named ³ *The Spirit of the Almighty m Isa. 11.*
 God. ⁴ *Joel. 2.*
⁵ *2 Thes. 2.*

CHAP. XXXI.

THis unmeasurable, deep, and mighty
 strong River, and this tempestuous
 winde, proceedeth forth out of a ^a water- ^a *Psa. 46.*
 fountain within this good City ; and they
 have alwayes their course of stream and
 rushing of winde round about the City,
 to the ^b destroying of all her Enemies, be- ^b *Isa. 29.*
 cause that the holy people of this City,
 may dwell the more peaceable without ^c *Jer. 23.*
 fear, and may remain for evermore. ^{33.}

2. Out of this water-fountain (where-
 out the strong River floweth, and where-
 out the tempestuous winde bloweth) the
 children of Peace in this City, do learn all
 their wisdom ; and fetch thereout all their
 Understanding and Knowledg. Which ^d *Eccl. 24.*
 wisdom (that they learn there-out) is al-
 so an holy wisdom, and that same Under-
 standing (which they fetch thereout) is a
 godly Knowledg.

3. This

3. This water fountain, is named,
e Heb. 1. The Mystery of God and of his infinite being.

4. Wheresoever now this River floweth, and this winde, with his rushing and tempestuousness, bloweth or stormeth, even there may none of all the Enemies of the good Land, nor yet any thing whatsoever is not of God, continue: and the ungodly must all perish there like like Chaffe and Dust that is dispersed abroad with the water and the winde.

*f Iob 21.
 Psal. 1.
 and 35.
 Isa. 5. and
 17.*

5. Forasmuch then as this delectable plentiful City, is thus mighty and excellent, and standeth comprehended in a Light: wherein no Darkneses can come, therefore is she also invincible of all her Enemies; and none likewise can subdue her, nor bring her into bondage, but she remaineth a free City for evermore.

6. And all the people of this City are free also; and do all live in freedom. There is likewise no free people in the whole world, but only this people of this good City, named *Gods Understanding*.

7. There are also to be found many strong Champions in the Knowledge, that would enter into this good City, through the power and Riches of their Know-

Knowledg ; but it is impossible for them; for who so turneth not himself about, and becometh^k as a childe, neither yet cometh to the submission (wherein one^l burieth the Lusts and Desires as dead, wherein the Equity is found) and entreth not into it, through the^m Nature of God, he shall not come into the same.

8. And if so be also that any man do chuse, and enter into another way that liketh him better then this, and that he would in that sort go into the good City, and not thorow theⁿ right door which we do shew ; then should the piece of Ordinance (^o *The power of God*) be too mighty for him ; and the walls (^p *The free minde of the true beeing*) should be much too high to clime over ; and the River (^q *The Righteous Judgment of God*) and the strong winde (*The Spirit of the Almighty God*) should overthrow, 'break, and scatter him abroad, and utterly drive him away from the knowledg of the right way that leadeth to the good City of Peace and Life.

9. But all the lovers of this good City that love the Peace and the Simplicity of life (in the Love) with all their hearts, and that seek and desire nothing else but the

4 Matt. 18.

19.

Mark. 10.

1 Rom 6.

m Ioh. 10.

n Ioh. 10.

o Ephe. 6.

p 1 Pet. 3.

q Mal. 4.

r Isa. 29.

- f* Matt. 11. the ^r meekness, faithfulness, and truth in
1 1 Pet. 5. the Love, and desire to be no ^r Lords
 over the Riches of this City, nor over any
 of all her garnishing of sumptuous beauty,
 but servants in the same, those do go into
 the City of Peace and Rest (with the
2 Ioh. 10. Equity) thorow the right ^u door, and do
x Apo. 20. live ^x eternally in the everlasting life in
 the Communalty of the Love of the love-
 ly people.
-

CHAP. XXXII.

- T**His holy City, *named Gods understand-*
ing (which is very beautiful; goodly,
 and delectable) hath for her beauty and
 riches sake, many assaults. But whosoever
a Ioh. 7: hath not a ^a desire with all his heart to per-
b Mat. 3.8. form the Lords Will and all ^b Righteous-
 ness, he shall not come therein.

2. But although now that this good
 City be unknown ^c unto all strange or out-
c Isa. 64. landish people, yet is the same notwith-
1 Cor. 2. standing sought after ^d with great labour
d Isa. 9. by many that are without her, to the end
Luke, 13. to know and to receive her beauty and
 riches; also much consulted of, as like-
 wise

wise great counsel held thereon in divers
maners; and much learned^e and studied^e 2 Tim. 3.
after the same. But if they do not enter
into, nor pass thorow this way that we
do shew, and that directeth thereunto,
then shall they also never know the same 4 Esd. 7.
nor her Riches of pure beauty, much-less Mart. 19.
possess them.

3. For the Consulting, Studying, and
Learning (let it come to pass with what
incessant Diligence and careful travel
that it will)^e is doubtless all in vain. For
there shal no man know, nor receive, or in- 2 Cor. 1.
herit, either her riches or beauty, but those and 2.
that stand submitted under the Obedience 1 Tim. 3.
of the Love; as also that do learn of the
Love and her Service, the^h humility and b Mart. 11.
meekness of heart, and so do in that maner
enter into the same thorow the right
door, even as children that are bornⁱ anew i Joh 3.
out of the Love through her Service. 1 Pct. 1. 3.

4. Seeing then that the beauty of the
form of this good City is not known to
the people that are without her, so is
there likewise nothing at all of her wis-
dom understood by any of all those that
are without her: therefore her form of
beauty, and her unsearchable wisdom is
known and understood, * only by those 4 Wisd. 9.

H

that

1 Apo 21.

m Isa 6.

Matt 11.

and 13.

that do walk and pass thorow the way that leadeth unto her, and so do enter into the same City of Peace through the right door or gate : who do at that time first understand how unsearchable and impossible her wisdom is (^m for the outlandish people) to comprehend or to understand ; for without this City there is no understanding, wisdom, nor knowledg of God, or of the godly things, no, none at all.

5. And all whatsoever any man (without this City) supposeth to know, and to have of the godly things ; and all what is taught and taken on without this City, or without the way that extendeth thereunto (to the intent for to know and to inherit the godly things there through ; and after what Wisdom of God soever any one studieth (whereby to understand the same) is altogether aⁿ vain foolishness ; where-through also one may easily know the foolishness of the people.

2 Tim. 3.

Isa 58.

and 59.

6. For, if any people (being yet without this good City of Peace, or without her right way) do esteem their learned knowledg, for a wisdom, so is then the same, as likewise all their forraign learned wisdom, or that which they learn without the Obedience of the Love of *Jesus Christ*

Christ no better worth then to be^p laughed
at; and it is all a very great foolishness
and hypocrisie.

p Isa. 5.
Rom. 1.
Iam. 3.

7. For verily the greatest folly that I have found among the people upon earth, is, that some are foolish, and with-
all, so arrogant, that they ^q account of *q Rom. 1.* themselves to know something, and so they consult, use subtilty and Art, to know what, or of what maner the ^r godly *r 1 Tim. 1.* things may be; and in this sort, they will (being without this good City of Peace, and her Family of Love) learn and take on Gods Wisdom, through their own knowledg, and through their manly understanding, also judg his spiritual goods, his heavenly riches, and his holy truth (which is hid from all ^r mans understand- */ Isa. 29.* ing) and will set up the holiness of *Jesus Col. 1.* Christ according to their judgment.

8. But seeing now that there are no Lands, nor Cities to be found that are like unto this City, nor yet any strength that can overcome her; and that it is altogether ignorance and foolishness whatsoever is without her: also, that all forraign or outlandish holiness, arts and wisdom, is nothing else but a taken on chusing, a great mockery, and a vain hypocrisie or an unprofitable

profitable foolishness, therefore do these people that dwell in this City ; and likewise all those that become assembled among them, and adjoynd unto them, live cheerfully, and well quieted in heart, having all their comfort, in that " life that continueth for ever, and in the endless " joy that shall endure perpetually.

u Mat. 25.

Iohn 10.

and 17.

x Isa. 35.

and 51.

and 61.

y Bar. 5.

z Ioh. 6.

Apo. 22.

9 Which people " of the peaceable kingdom also, do not seek any good without this City, nor without her Communitie; neither can they think, that there should be " any good to be found without the same, and therefore they do never turn out from it.

a I Ioh. 1.

10. And although it were so that they might seek any good without it, or that it were permitted them (by licence) so to do, yet do they know for all that, that they should not finde it without the same; and also that Gods good beeing and nature of the Love, can be with none that have not their fellowship with them, " inasmuch as that they all doubtless have their fellowship with God the Father and his *Christ*, and with the holy Ghost, and all the Saints of God in the everlasting life. And therefore seeing that they do know that that same wherewith they have fellowship, is the

the fulness of all vertues and wisdom, so do they hold them concordably unto each other^b under the Love, and stand affected *b* 1 Cor. 12 and 13. only to this good City; for there is no where any better thing to be found, no not any where the like.

11. For there wanteth nothing within this City: but she is ful of all maner of riches and pure beauties, which also are *c* Apo. 1. unspeakable with tongue, and not possible *and* 22. to be written.

CHAP. XXXIII.

Seeing then that these precious riches are so utterly unknown to the people that are without them, and that be not assembled unto them, therefore also one cannot well expound or declare unto *2* Is. 64. them the unspeakable garnishing and joy *2* Cor. 2. of the same City, nor the beauty and value of her riches, nor yet make it known unto them in their knowledg, namely, how glorious and great, how lovely, peaceable, and delightful they are.

2. But unto those that are in this good City of Peace, and to those that go into it (thorow the gate of the City) it is well known, and not else to any others; for

^b Matt. 11. to them it is given to understand ^b the
 and 13. Mystery of the same kingdom; but to those
^{Ephc.} 3. that are without it, it is not given; and
 therefore likewise all things happen unto
 them by Similitudes and Parables.

3. Therefore all other lands and people
 are imperfect, broken, or divided; but this
 good land is a perfect good; & this peace-
 able people is also an undivided people;
^e Joh. 17. and are altogether ^c one in the love of their
 God and *Christ*: therefore they are like-
^d Isa. 2. 4. wise no more but one body, or one ^d man
 with each other in the same Love.

4. For through the new birth in the Love
 of God and *Christ*, they are all one ^e in
¹ Cor. 12. one being, as many members of one body
 in one life.

5. Whosoever also cometh into this good
^f 1 Pet. 1. City of Peace, he becometh ^f altogether
 born anew in the Spirit, under the obedi-
 ence of the Love, through the said Love
 and her Service; for he is changed in every
 part, as ^g in senses, thoughts and minde.

6. And whosoever is not born again
^g Rom. 12. thorow the Love and her service, nor al-
^{Ephc.} 4. sembled unto it through the new birth, ^h
^h Joh. 3. likewise may not see or behold, nor yet
¹ Cor. 2. 2. obtain these riches of God, neither in this
 time, nor ever hereafter.

7. But he that goeth into it, through the Love and her service, and as new born in the Spirit, to him also it is all new what he seeth, heareth, and knoweth in the same; for he hath neither understood, known, comprehended, nor inherited any of those things before that time. ; Isa. 43.
2 Cor. 5.
Apo. 21.

8. How were it then possible that one should be able to describe or express at full all the amiableness of this City, and all the good decentness, and orders of this land and people, with all her Riches and Garnishing together with all her Rest and Joy, and with her unfained Love, pure Life, and peaceable Unity, all which is to be found therein. ; Isa. 64.
1 Cor. 2.

9. But it is and becometh rightly known unto all those that come into this City of Rest, and that are become united and agreeably minded with this lovely people; for as then there is no more evil, nor evil suspicion, nor yet sight of evil in them; for within the same one doth neither see nor think any thing else, but all Good, Joy, Rest, and Peace in the everlasting life. ; Soph. 3.
1 Ioh. 3.
; Isa. 51.
and 54.

10. And the comer in, who through the counsel of the chief elder in the godly Understanding of God is passed thorow the Passeover of the way that leadeth into

⁂ Isa. 60.
and 61.
and 65.
o Psa. 96.
and 112.

the same, and so is come into this good City thorow the Nature of God, and united with this lovely people, in unity of the Peace and of the Love; he rejoyceth him likewise with unspeakable joy in the same land; as also recreateth himself exceedingly in her Garnishing, and thanketh and laudeth God for the great grace and mercy that is chanced unto him through the love of God the Father and her Service.

11. Even thus becometh his heart joyfull in the lovely Bgeing of the friendly people; where through he feeleth himself to be changed in all points in his Spirit, like one that is risen from the Death into the everlasting Life; wherein all rest, faithfulness, and Truth, all Love, Peace and Righteousness is found.

12. Yea, all the whole peaceable people of the Love, do likewise rejoyce them every one, when as any one repenteth for his sins, and so cometh into this City, under the Obedience of the Love, and uniteth him with that same peaceable people, which liveth and dwelleth therein.

p Rom. 6.

8

Col. 3.

⁂ Zach. 7. 8

⁂ Luke 15.

CHAP. XXXIV.

IN this holy City there is also a Light, which is an everlasting and very true Light, ^a that alwayes shineth and continueth for evermore in that land. Wherefore there is neither night nor darkness there, but alwayes day and clearness. ^{a Isa 60. 4 Efd 2. Apo. 21. 22.}

2. This same Light is not risen up through any riches of the knowledg of Good and Evil, nor come forth through any wisdom of man; but it is the very true light of Life ^b that hath been from eternity, and that shall remain for ever. ^{b Joh. 1. 1 Joh. 1.}

3. And the same is named ^c *The everlasting Life*, that was with God the Father in the beginning; and all whatsoever is made, is made through the same; but without the same there is nothing made, of all whatsoever is made. ^{c Joh. 1.}

4. This everlasting life serveth ^d for a light unto men to a peaceable walking of their course is this holy City of Peace. ^{d Joh. 1.}

5. And the same Light is an upright and undeceiveable Light, ^e to the illuminating of all people, namely, of those ^f that do go into the City of Peace thorow the gate, and that are adjoynd to the peaceable people. ^{e Joh. 1. f Joh 10. Apo. 22.} Therefore

6. Therefore also the true life, and the promised rest of the heart, is only in this good City of Peace; for without the same, and without the way or passing-over that leadeth into it; and among all those that separate themselves there-from, there is
 g Gen. 3. nothing but death, ² misery, and calamity;
 b Apo. 21. for without the same are the ^h Inchanters, the Dogs and Wolves, and all wilde beasts, together with all abominations, and desolations, and all undiscreetness and unrighteousness.

7. But within in the City among this lovely people of Peace, there is nothing but all life and prosperity, ⁱ as likewise all loveliness, peace, and heavenly delightfulness.
 i Isa. 60. and 61. and 62.

8. Also no man getteth shame nor reproach there; no man there coveteth after Honor, or Praise, nor yet after Dignity or greatness of estimation; for there is no mastership nor violence, but all brotherly love and concord.

9. There likewise no man raigneth over another; but they are all alike with each other, loving and peaceable fellow-brethren, or members of *Jesus Christ*, even as one only man, or as one ^k body of the godly Disposition and Nature.
 k Ephe. 2. and 5.

10. Even

10. Even thus also they do all there eat of one maner of bread, and ^l drink all there of one maner of drink; and inasmuch as they are every one spirituall children of God and *Christ*, and are not covered with any foreskin of the sinful flesh, nor yet with fleshly or earthly ^m mindes, therefore do they likewise (with their spiritual members) walk naked and uncovered, both before God, and before one another. 1 Cor. 10 and 11.

11. Also there, the one doth see no unclean thing in the other, for it is there all of God, ⁿ spiritual, holy, and good, and pure are all their works and thoughts. 1 Cor. 3-4. 7 Ephe. 1. Apo. 21.

12. Seeing then that these holy people are every one Spirit, and spiritual, and pure, and undefiled in all their works and thoughts: and that likewise it is all [namely, Land, City, Riches, with all whatsoever is, and cometh into the same] spiritual, godly, and Gods own workmanship; therefore also they are not ashamed of the godly works; neither yet do they hide any spiritual ^o members from each other; for they altogether are no more then one spiritual body, ^p or one man of God. Gen. 2. Rom. 12. Eph. 2. 5.

VWherefore the one member cannot be ashamed of the other.

13. Forasmuch then as there is no shame
nor

q Gen. 2. nor reproach there, ¹ among each other, and that it is all good there, and is all looked into, and known for good, whatsoever is there among them, and what becometh assembled unto them; so is there likewise, no coveredness before God, nor before one another; and (lauding and honoring their God perpetually) they live in the true freedom of their God, wherein God hath made them free, through his truth, and put off the ¹ covering of reproach, from their eyes and members.

14. And in this maner, doth God (in this holy City of Peace, and of Perfection) behold the man in his manly nakedness; f Gen. 1. ¹ and again, the man, the glorious God, in his godly nakedness, even thus do they there also, behold one another in their manly and godly nakedness, and that altogether in the Spirit and life of the pure hearts; and that same pleaseth God, namely, that all partitions, coverings, and middle walls, are put away from his ¹ hand work, that God may behold his hand work for good, even as he hath created it; and so likewise again, the hand-work his Creator, that they may all praise and laud God in the works of his hands, ² because he hath made it all
 2 Gen. 2.
 2 Cor. 3.
 Ephes. 2.
 11 Gen. 1.
 Eccles. 39. so upright and well.

15. Behold,

15. Behold, this same is the upright minde of life, in the holy City of the living, and is Gods Being and Nature, and the very true * cleernels of the uncovered face of *Iesus Christ*, and the inheritance of the holy Ghost, and of all spiritual and heavenly Goods. It is very true. x 2 Cor. 3:

CHAP. XXXV.

Seeing then that this City is a spiritual City of Life, and of perfect Righteousness, and also full of wisdom, and of the knowledg of God; therefore doth not the one brother there, teach the other, neither is it needful for any man there, to say to his neighbor, * Know the Lord; for there they are all Kings, Priests, or Elders, and do all know the great glorious God, both small and great, and have all their dealing among each other, in the upright love. a Jere. 31.
Heb. 8.
1 Per. 2.
Apoc. 1.

1. Inasmuch now therefore, as that they do all stand well-minded, with one accord, to the love, and her upright being; ^b so do they not there likewise compel any one to any righteousness, as to learn, or to observe the same, by compulsion; but they have b 1 Tim. 1:

c *Isai.* 2. have all (of themselves) a^c delight and pleasure in the life of righteousness.

Jere. 50.
Zech. 8. 3. And so (out of their inclination in the love) they deal in all what is^d right and equal. For the life in the love (which is **G**ods true being it self) is their chiefest, and most perfect righteousness, who is the
d *Phil.* 4. ^e head of them all.

^e *Eph.* 1. 5.
Col. 1. 4. 4. Moreover, there is no man that claimeth any thing to be his own, as to possess the same to his own private use; for no man (and that out of every ones good disposition) can desire any thing to be his own, or yet to make any thing^f proper to himself, from another; but all whatsoever is there, is free, and is there left free in his upright form.

f *Acts* 4. 5. There is also no man denied to use any thing^g in freedom, of all what is profitable and needful for him; for they stand all in the equity,^h as one in the love.

g *1 Tim.* 4.
b *Ephes.* 4.
i *Phil.* 4. 6. Seeing now that they walkⁱ according to all maner of equity; so is there no desire to any mans increasing, nor diminishing, nor yet to any mans extolling, nor dispraising; and therefore likewise, there is no man extolled above his state and ordinance, nor yet condemned or debased, to be reputed less or lower then the same:

same: For the Almighty God is^a their ^a Psal. 7.
Judg, who directeth, leadeth, and uphold- & 9.
eth every one in his right Ordinance, ^b Isai. 33.
through his holy Spirit of Love.

7. Every one there also, useth^c temper- ^c 2 Pet. 1.
ance and equity. There is nothing done
privily, neither do they deal in any thing
secretly, but all naked and openly; there
is likewise no^d self seeking, nor unfaith- ^d Acts 4.
fulness.

CHAP. XXXVI.

There also no man desireth to serve
any strange gods, nor to make to ^a Exod. 20
himself any Images or similitudes, for to ^b Isai. 2.
worship them; for they are come to the
Beeing of God, in the light of life. And ^b Joh. 1. 3.
so they are^c one with God, and God is ^c John 17.
one with them. ^c Ephes. 2. 5.

2. Whose name likewise they use^d not ^d Exod. 20
in vain; for all what they speak of the ^e Eccles. 23.
Godhead, to the Laud of his holy Name,
that same hath a living form in them.

3. In this maner do they^e sanctifie the ^e Deut. 5:
Lords Sabbath day; for they live peace-
ably in the light or day of his sanctifica-
tion.

4. They

f Eph. 6.

4. They do honor their Father ^r and their mother as in the Loves Obedience. Even so doth the Lord likewise give unto them a long ^e life (a life for ever) in this same holy Land.

b Exo. 20.

Matt. 5.

5. Also they ^h kill not, for they have no nature to destroying ; but all their desire is that it might all live, whatsoever is of the life and can live, and whatsoever serveth and laudeth God.

i Deut. 5.

k Job. 3.

l Matth. 5.

6. They also commit not any ⁱ adultery, for they are all honest ^h and chaste of life, and ⁱ clean or pure of heart. Thus they live in the blessing of their God, wherein God blesteth them and whereunto he hath appointed or ordained them.

m Exo. 20.

Match. 19.

n Ephe. 4.

7. They do not steal ^m nor rob likewise, but they till or dress the lands of God ; and are labouring towards all things, and in all things, whatsoever is ⁿ profitable and expedient : and are much more inclined to impart or distribute their spiritual gifts, and heavenly goods (if any thing thereof were needful unto any one) then that they would be inclined to crave any earthly things of any one ^o or to diminish or scant him in his possession ; for no man desireth to possess, nor to have any thing more under his hand or power, then is needful

o 2 Cor. 9.

12.

needfull for him, or expedient to a good Government.

8. They also bear no *p* false witness; *p* Exo. 20.
For no man *q* lyeth against his neighbor; *q* Eph. 20.
there. Col. 3.

9. They likewise desire not, another-
bodies *r* house, nor their neighbors wife; *r* Mat. 5.
but every one there, liveth in faithful-
nesse with his own *s* Conjunction, even *s* 1 Cor. 7.
as God hath joyned them together,
t from the beginning. *t* Gen. 1.

10. Thus doe they live in all faithful-
nesse among each other, and permit not
their thoughts to think *u* any thing to
the satisfying of their owne Appetites; *u* Tob. 4.
without the same. *u* Gen. 1.
Matth. 19.

11. Inasmuch now therefore as that
they have such an upright disposition
and nature, as that they do not desire, nor
lust for any thing that is against the Law
or Ordinance of the Lord, so are they
likewise faithfull therein.

12. Seeing then also that their Love is
x pure and undefiled (as that they live
uncoveredly, according to the truth) so *x* Eph. 1.
are there likewise among them, no de-
ceitfull *y* eyes, nor false thoughts, nor *y* Mat. 18.
yet bitternesse, *z* contempt, nor offen-
sivenessse. *z* Eph. 4.
Col. 3.

13. Also they know not there, of any *a* contention or discord, nor yet of sin nor death; for there is nothing else but *b* love and unity of peace, with joy of the everlasting life.

14. There is likewise no deriding or mocking, *c* nor any unfit thing used. They talk not there also, of any foolishnesse nor lightnesse.

15. They use not also any unlawfull or disorderly Liberty; but all what they use, speak, and do, that same is agreeable to the *d* holy Word of Life, and is the true Libertie of all the Children of God: And therefore is there likewise among them, no superfluous vice that exceedeth measure or equity.

16. Seeing then that they stand every one concordably inclined to the good, so is no man there also, compelled to the good life: but every one liveth in the upright *e* righteousness and holinesse, that God esteemeth. And thus all their nature is no other, but to be *f* serviceable one to another out of meer love.

CHAP. XXXVII.

BEhold, in such an upright being is this lovely people (which hath his dwelling in this good City, named Gods-understanding) grounded or established: and the ^a love is their band wherewith ^{a Eph. 4.} they are united with each other, in the ^{Col. 3.} light of the true life.

2. By which means, all their nature and mind is nothing else but love, ^b Peace, ^{b Gal. 5.} and righteousness; as upright Children, borne of the love, like those that are ^{c 1 Pet. 1.} risen againe from the death, with the Re-^{2.} surrection ^d of the righteous ones in ^{d Dan. 12.} the everlasting life, and do live eternally. ^{Joh. 5.}

3. For over them there is no death, nor ^e damnation, neither doth any ^f death reigne in the same Land, of the righteous; and so the man dieth not there, neither yet whatsoever is manly. ^{1 Cor. 15.} ^{c Rom. 8.} ^{f Eia. 25.} ^{1 Cor. 15.}

4. The women likewise do not bring forth their children in paine or grief, ^g but with joy; for the whole Land is ^{g Eia. 65.} ^{& 66.} blessed, for the righteous lifes sake, ^{h Deut. 28} yielding forth his fruits, as a blessing.

5. Thus the man eateth not his bread

• i Efa. 65. in the sweat of his face, or in the carefull
travell of his life, i but with joy, and re-
ceiveth his food in blessing.

6. Forasmuch now as God hath made
k Gen. 1. and ordained all things k well, from the
beginning, therefore do they also live up-
rightly in Gods Ordinance, & do neither
take from, nor adde to any thing.

7. And therefore, inasmuch as they do
neither take from, nor adde to, touching
all that which is the Lords, so live they
likewise only in the Works and Ordinan-
ces of the Lord, and do not vow or bind
themselves in the Matrimony of men, nor
yet suffer themselves to be bound therein;
l Mat. 22. but are l like the Angells in heaven, or
Luke 20. like Messengers, that are publishers of the
spirituall heavenly goods., and are the
m Exo. 19. chosen generation, the Kingly m Priest-
hood, the holy people, the peculiar peo-
ple of God, who are all Kings, and An-
noynted ones.

8. For all there, whatsoever is man-
ly, those same are every one Lords,
Kings, and Priests, and doe bear their
Dominion, over Sin, Death, Devill, and
Hell.

9. Also no man reigneth over another,
and that pleaseth God well; namely, that
the

the one man of God raigneth not over
the other, nor that the one, is the others
n bond-servant, neither yet to the o sin, ^{n 1 Cor. 7}
norto his owne sensuality or affection; ^{o Rom. 6.}
but that they doe alwayes submit them
concordably, p under the love and her ^{p Eph. 4.}
service, and do still stand ready to doe ^{1 Pet. 1.}
the Lords Will, to serve their God q q Luk. 1.
in righteousnell, and to beare the
Dominion with him, r over the evill, ^{r Rom. 6.}
and over all what hath a liking to ^{1 Cor. 6. 7}
the evill, whereby to live eternally
in the s immortality with God and his ^{f 4 Efd. 2.}
Saints.

CHAP. XXXVIII.

Even thus now, these spirituall Saints
of God, that dwell in this spirituall
holy City of Peace, have no heads nor ^{a 1 Reg. 8.}
Kings, that are borne of the Flesh and ^{10.}
and Blood of Sinne: For their King,
or the Head of their Body, is the e-
ternall and most mighty King, b who is so ^{b 3 Reg. 8}
great and glorious, that no creature, c ^{c 2 Par. 2. 6.}
nor any house, made by the work of mans ^{e Esa. 66.}
hand, no nor yet all the heavens of heaven ^{Aa. 7.}

d Psa. 104. can comprehend or containe *d* him.
Jer. 25.

e Esa. 9.

f Col. 1.

g Supra.

26.

h Heb. 1.

2. This great glorious King, is a peaceable Prince, in this good City, and this King is named, *f* Gods-true being (as his name is also mentioned *g* before) bearing all things *h* with the Word of his Power, and cleanseth his people from the sin, through himself, and is fore-seen and chosen to be an heire of all things, for that it may all live unto him.

i 1 Pet. 1.

k 1 Cor.

12.

l Joh. 13.

15.

m Joh. 4.

n Esa. 9.

3. To this noble King of the heavenly glory, do they live, and are obedient unto him, not by compulsion, but out of inclined love, and out of a good *i* nature of their God, like fellow-members *k* of one body of the godly truth, who doe shew forth nothing else, but love and peace, according *l* to the disposition and nature of their King, named Gods-true-being, which Prince *m* shall raigne for evermore, according to the promises.

4. This King of peace, and his peaceable Commonalty of Kingly people, and this Land of Peace is named, *A Kingdom of Kings*, because they are every one, *n* Kings, *n* Priests, and Anoynted ones, that dwell in this Land.

5. And besides this one Kingdome of Kings, there are no Kingdomes in the whole

whole world, that are rich of Kings, but they are altogether poore of Kings, and are all likewise bond-servants, *c.* and *o* Rom. 6.
captive slaves. *2* Pct. 2.

6. And therefore also is this City of Peace only, *a Kingdome of Kings*: and they are all likewise, free *p* Kings, and *p* Apo. 22.
Lords, that dwell therein. The same City also, with all what joyneth thereunto, is an abundant rich land, as likewise full of all Commodities, that doe serve the people, to the life and joy.

7. This people of this same Land, *q* is *q* Deut. 4.
also an understanding wise people; For, they have their inhabiting in Gods understanding, and stand comprehended in the light of life, *r* being united in Gods *r* Joh. 17.
true being.

8. There is likewise no right understanding nor wisdome to be found in the whole world, but only in this Land of Peace, among this lovely people; therefore is also this Land the best of all Lands, and the people that dwell therein, the most understanding and righteous people.

CHAP. XXXIX.

THis Land bringeth forth a fit herb, for the food of the people, and it is named, *a Gods living Word*; by which food they doe live, and rejoyce them in the good tast thereof, and there is no other food taken by them: for seeing they are heavenly and spirituall men, so eat they likewise no other but the heavenly and spirituall food.

a Deut. 8.
Sap. 16.
Mat. 4.
John 6.

2. In this Land there is also very good wine, whereof the people of the Land doe drink, and become exceeding merry therein, and it is named, *The mind of God*.

b Pro. 9.

3. There is likewise a *c* living fountaine, wherein the people of this City doe delight them, and take their recreation and refreshing in the same; the fountain is named, *A firme confidence in God*.

c Apo. 22.

4. This people goeth also very gorgeously apparelled, and the Garments are so very cleer, that one may behold the inward Members of their body naked and bare, quite thorough them.

5. Which apparell of the people, and their

their garnishing, or the Jewells of their beauty are named, *d The justification of* d Apo. 19. the Saints.

6. To be short, all manner of riches, and all the Ornaments of God, be found in this Land, among *e* this lovely people e Efs. 64. the Members of the truth of God: which 1 Cor. 2. peaceable people doth possesse the wealthy land of the godly understanding.

7. In which plentiful Land, there are no sundry chosen-out God-services, nor severall Religions or Ceremonies used; but the God-service that they doe use, and with the which they are serviceable unto all men, *f* to an unity of f Eph. 4. heart with them, in all love, is one Col. --- only and true God-service, which extendeth to the holy Spirit of love, and to the everlasting life, as also unto the holy City of Peace, and of her peaceable people: which God-service is well pleasing before God, and to a salvation of men, and it is named, *g The Service of Love,* g Joh. 13. with the administration of the spirituall 1 John 3. and heavenly goods. 4.

8. Which service of love, they do likewise *h* show forth on each other, in peace- h Rom. 12. ableness of heart, and the same is their re- 15. ligion or God-service: they know not also Eph. 4.

of any other Religion, or God-service,
 i Joh. 13. then of the service of love, i and to love
 15.
 Col. 3. * one another, and so to keep themselves
 1 Pet. 1. c. pure, & or unspeckled of the world.

9. Which pure God-service and most
 1 Joh. 3. 4. holy Religion, and the ministration of
 k Jam. 1. the gracious word and service of love
 that tendeth thereunto, is available be-
 fore God, and acceptable / unto him, and
 not any other that be used without the
 same God-service of love.

CHAP. XL.

THe people of this Land do (in their
 God-service) serve the most high
 God, a who is God only; and they are
 a Deut. 5. subject to no other Gods, nor Lawes, nor
 32.
 Psal. 18. Ceremonies, but only to the Lord their
 Esa. 45. God, and to his most holy service of
 love.

2. Also they are not subject to the crea-
 tures, nor to any created thing, as pro-
 perly to belong thereunto; but onely to
 the Creator, b that hath made all crea-
 b Gen. 1.
 Rom. 1- tures, and created things.

c Esa. 45. 3. This God (whom only they serve)
 is a secret c God, a God that dwelleth
 in

d in the heavens, & moveth above all hea- d Psal. 2.
vens, who likewise hath comprehended & 22. &
all in his hand whatsoever is. 115.

4. The same God is exceeding great,
glorious, and miraculous, and besides him
there is no e God more, neither in hea- e Deut. 32.
ven, nor upon earth, whose Name is
knowne only in himselfe, and in his.

5. He is the f Love, the g Truth, and f 1 Joh. 4.
the Spirit, and the Spirit is the everlasting g Joh. 14.
life, in the truth, and in the love.

6. He is the true substance, of all
substances, h the true life, of all lives, the b Joh. 1.
true light, of all lights, the true mind, of
all minds.

7. He is the true power or strength, i Job 9.
i of all powers or strengths: the true un-
derstanding, of all understandings: the
true righteousness, of all righteouf-
nesse.

8. He is the true k Father of all Fa- k Mal. 1.
thers: the Lord, of all Lords: l the King, Eph. 3.
of all Kings. l 1 Tim. 6

9. He is the true begetter of all Gene-
rations: For he it is which m begetteth m Esa. 45.
all that, whatsoever is born of the truth, & 66.
out of the truth, and through the truth; John 1.
out of whom also, all what is any thing,
is begotten: for he himself begetteth his
children, out of himself. 10. He

10. He is *n* all in all, who likewise hath comprehended all in himself.

n 1 Cor. 8. 11. He is the true *o* love of all loveliness: the upright *p* truth of all truth.

o 2 Joh. 4.

p Joh. 14.

q Mat. 11.

r Joel 2.

Jona 4.

12. He is the true *q* meekness of all meek ones: the true *r* mercy of all mercifull ones.

13. He is also the true nature of all naturalness.

14. To conclude, He is all what his people is, unto whom he is a Paradise full of joy, and a *f* tree of life, or a living Tree, full of all sweetness and fruits of everlasting life,

f 4. Efd. 2.

Apo. 2. 22.

15. He it is, that was *r* everlasting, from the beginning: He it is, that is now presently; he it is, that shall remain for ever.

r Mich. 5.

Heb. 13.

16. He is the everlasting, unbroken, the everlasting undeviable, the everlasting perfect good.

17. This living God, is their only God, for he only is God, and none els, *u* and besides him, there is no God more, as is already said: this God do they love *x* with all their hearts, minds, and thoughts.

u Deut. 32.

Esa. 45.

x Deut. 6.

& 10.

Mat. 22.

18. Seeing then that they are borne and brought forth out of him, so is likewise all their life, sence, and mind, only

only

only in him; *γ* and God himself is like, *Joh. 17.*
manner, is in them, with his mind, life, or
Spirit, and so they are one being with
each other, namely, God, and *z* his peo- *γ Jer. 31.*
ple of peace. *Ezek. 37.*

19. And the same (the living Godhead
with the Manhood) is the only true be-
ing, or substance, in this peaceable Land
of rest and peace.

20. The same is also the *a* perfect of *a 1 Cor. 13*
all perfection, which shall continue for
ever, to the which state, God hath crea-
ted the manly generation, *b* for to make *b Gen. 1.*
them heirs therein, and called or bidden *4 Efd. 6.7.*
them thereunto, by *Jesus Christ*.

21. The same perfection, are likewise
Gods promises, *c* to the blessing of all *c Gen. 12.*
generations of the earth, and out of the *& 17. 22.*
same perfection, is the true service of love
ministred, to a godly life, in the last time.

22. And wheresoever now the same
cometh in the Spirit, and maketh it selfe
known essentially, there doe all *d* pcece-
works, divisions and dissentions cease, and *d 1 Cor. 13*
the love getteth there the victory, and
remaineth there for ever, never breaking
nor decaying any more.

CHAP. XLI.

a Mat. 2.

b 2. Pet. 1.

Apo. 22.

c Rom. 12.

Eph. 4. 5.

d John 10.

WHosoever now forsaketh all the desolate lands and people, as is before said, also hath his respect diligently bent upon the *a* leading star in the East, and walketh on rightly, according to the compasse; as likewise forsaketh not the Crosse, and so cometh to the submission, by him shall be found the equity, with the which, he entteth into Gods *b* nature; and so he cometh into this good Citie, full of all riches of life and joy.

2. By which means he hath a free entrance into this holy City of Peace (named *Gods-understanding*) for to become one only *c* body with all the Saints of the heavenly company, the which are the peaceable children of love, in the Land of the living.

3. He now therefore, that is in this manner come thereunto essentially, may as then (in the love, and in the unity of peace) go out *d* and in, without harme, and may walk thorough all Lands, Places, and Cities; bring unto all lovers of the good Land (that are seeking the same)
good

good e tydings, give them good incou- e Esa. 33.
 ragement, as to respect all the enemies, 52.
 like f chaffe, and as nothing, show them Rom. 10.
 the next way for to go into g the life, f Job 21.
 and so lead them with him, into the Esa. 5. 7.
 good Land, and assemble h them to the g Esa. 30.
 holy and peaceable people of the Lord, h Jer. 3.
 to an unitie of heart with them; in all
 love; for that same is the concordable
 service of love to the life, ministred by
 the i Elders in the Family of the Love of i Eccl. 6. 8
 Jesus Christ, and whosoever turneth him- Heb. 13.
 self there-from, and is not obedient
 to his requiring, he doth severely erre,
 and turneth him away from his Salva-
 tion.

4. The next way therefore, to go into
 the foresaid life, is this: That one doe
 forsake k all what he hath taken on, and k Mar. 16.
 not any more to take on, nor desire any Mar. 8.
 thing, and so through the service of love, Luk. 9. 14.
 to enter into the simple life, wherein all
 faithfulnessse and truth is found, and no
 flandering, nor stumbling, l or offensive- l 1 Cor. 13
 nesse, nor any blameing of others that do
 labour after righteousnesse and concord,
 and are minded to the peace of Jesus
 Christ.

5. For the simple life, is the equity of
 the

the nature of God, and by the same, one goeth into the holy Citie of rest and peace.

6. Whosoever now is, even thus as is said, under the obedience of the love, become uniform with the children *m* of the Kingdome, and that his Spirit, Word, or Speech, doth flow out of, and into the same secret Kingdome, even like unto *n* 4 Efd. 3. a *n* living breath of God, that floweth out from God, and into him again. Hee verily is become a fellow-elder in Gods holy and godly understanding, with the Elders in the Family of Love, and can very well walke in freedome, among all people, and also remaine still very free, united with the peaceable ones in the City of peace, and can live in the up-right *o* righteousness.

o Eph. 1. 4. 7. For the *k* knowledge sepa-
p Gen. 2. rateth nor hurteth

q Mat. 4. 8. The Devill *q* overcometh

Joh. 12. 9. The sin *r* or the evill de- } not him.
r Rom. 6. lighteth

f Oze. 13. 10. He feareth not the death.

11. The Serpents deceit nor her poison.
s Mar. 16. *s* cannot kill him; for he hath eaten of
t Apo. 2. the Wood of Life, (*t* which standeth in
the

the midst of the godly Paradise) and liveth eternally, not fearing any burden of condemnation; for that cause also the hell cannot condemne him.

12. Nor the accuser *v* accuseth

v Apo. 12.

13. The foolishnesse *u* allureth

u Eph. 3.

14. The chosen righteousness *x* snareth

x Col. 3.

15. The holinesse prideth

y Dan. 12;

16. The *y* adhominations of desolation, hinder

17. The deceitfull hills, se-
duce not him.

18. The vaine comfort, re-
liseth or liketh

19. The unbelief, *z* destroy-
eth

z 4. Esd. 6.
7.

20. The delight to live in *a*
pleasures, chokerh

a Gal. 5.

21. The *b* ignorance, blind-
eth

b Eph. 4.

22. Not the leaders of the blind, doe
not lead him. For God is his *c* light and *c* Esa. 60.
life, and to the same godly being, he li-
veth, and not to any strange things, which
he (in his passing thorough them) hath
forsaken; wherefore he is not captivated

Apo. 21.
22.

K

under

d 1 Pet. 1.*e* 1 Joh. 4.

under the onenesse, nor under any ungodly being, but only *d* under the love, and the requiring of her service.

e Joh. 16.*f* Esa. 32.

51. & 65.

Apo. 21.

23. And even thus is God with him, and he is with God; For the true Spirit, or the true godly being of the love, *e* leadeth him into all truth and love; and in this manner (under the obedience of the love) is all his conversation, *f* in rest and peace: who likewise liveth without fear everlastingly, in all godly and spirituall heavenly goods, with all the children of the Peaceable Kingdome, and of the Love.

h Esa. 60.

61. 62. 65.

& 66.

Jer. 23. 33.

24. Behold, that same is the lovely rest, *h* and the godly life, in the glorious freedome of the Children of God in the last time, according to the promises.

CHAP. XLII.

a Mat. 11.

Luk. 10.

WE praise thee, O Father, thou Lord of heaven and earth, for that thou hast hidden *a* these things from the proud-boasting wise, and the prudent understanding ones, and revealed them to the little and humble ones.

2. The rich of spirit, nor the great, wise or industrious Scripture-learned ones, have not understood the same: but to the *b* poor of spirit, and to the simple of understanding, hast thou given it. *b* Esa. 57. 66.

3. Yea, O Father, *c* even so hath it pleased thee, for that the rich of spirit should have no cause to boast *d* them of their wisdom, nor the understanding-ones of their prudence; but that they may every one bow them under the obedience of thy love, and so may acknowledge, that thou only (O my God and Father) art a true God. *c* Mat. 11. *d* Esa. 29. Abdi. 1. *i* Cor. 1.

4. Therefore, because that the Lord would (through his hearty love) make his holy Name great and commendable, he hath exercised power with his arme, *e* and dispersed those that are proud in the device of their own hearts. *e* Luke 1.

5. He hath thrust downe the mighty *f* from the seat, but exalted the humble. *f* Eccl. 10.

6. The *g* hungry hath he filled with goods, and left those empty, that were rich or satisfied. *g* Luk. 1.

7. Therefore the Lord forsaketh none, that seek him with *h* all their hearts: for he is a strength unto the poore, to the simple, and to the little ones of under- *h* Jer. 29. Eccle. 2.

i Psa. 9. 18 standing, *a* *i* strength in the time of
 46. 71. 91. sorrow, a refuge from the tempest, and
 94. a shadow from the heat, when the Ty-
 Esa. 25. rants fret or rage, like a storme against a
 wall.

k Esa. 41. 8. For that cause *k* dismay not your
 45. 51. 54. selves. O ye faint-hearted ones, nor be
 not wavering-minded, although the de-
 struction do make up it selfe very high,
 and that the decliners, together with the
 good thinking wise, and the Scripture-
 learned of the wicked world, do slander
 or speak evill against this same, and do
 persecute us; for it shall all perish, wa-
 ring out like *l* an old garment, and like
 the smoke or vapour.

l Psa. 10. 9. For the Lord bringeth down the
 Esa. 50. fury of the ungodly, and maketh their
 Psal. 37. heat strengthlesse, like unto the heat in
 68. the wilderness and woods.
 Sap. 5.

10. The Vine-branches of the Tyrants
 doth he wither with the shadow of his
 clouds, *n* and bringeth forth his righte-
 21 Esa. 58 ousnesse, like a morning starre, and his
 Eccl. 24. truth like a glorious cleernesse, *o* or light
 o Esa. 60. of the Sun.

p Esa. 52. 11. And in peace *p* doth he set up a-
 60. gain his holy City *Jerusalem*, *q* which the
 q Psa. 79. Heathen have trodden down.
 2 Mac. 2. 4

12. He doth now make manifest his holy Temple againe with joy, ⁊ and so ^{r Esa. 33.} permitteth his Tabernacle, the Sanctuary ^{44.} of his dwelling, to be beholden. ^{Apo. 21.}

13. And setteth up the same upon the top of the hill of *Sion* at *Jerusalem*, that the hil of *Sion* may stand aloft, ⁊ and ^{r Esa. 2.} be exalted above all Hills, even as the ^{Mat. 4.} Lord hath forespoken the same by his Prophets.

14. For the Lord of Hosts will now prepare upon his Hill of *Sion*, at *Jerusalem*, a sumptuous ⁊ Feast for all people, ⁊ ^{r Esa. 25.} of fat, well marrowed Cattel, and of pure wine, wherein there is no dregs.

15. And upon this hill, he will take away ^{u Esa. 25.} the covering, or the veile where with all people are stopped, and where with all Hatten are covered; for the ⁊ death shall be swallowed up. ^{x 1 Cor. 15}

16. And the Lord God will wipe off ^{y Esa. 25} the tears from the faces of all the people, and take away their reproach in the ^{Apo. 7.} universall earth.

CHAP. XLIII.

BEhold, that is the time of the Lord's blessing, in the which they shall sing this song in *Judah*.

a Esa. 26.

Supra. 28.

b Psal. 118.

2. We have a *a* strong City, the walls and the defence are our preservation.

3. Open the gate, *b* that the righteous people (which keep the faith) may enter therein.

4. Thou alwaies keepest peace, according to sure promise, for men stay them upon thee.

5. Therefore put your confidence in the Lord everlastingly, for God the Lord is a stony rock for ever.

6. He bringeth low those that dwell in pride, and he casteth down the lofty City; yea, he throweth it downe to the earth, so that it lyeth in the dust.

7. That it is trodden upon with feet, yea, with the feet of the poor, and with the feet of the simple.

8. But the way of the righteous is plain, and the goings of the humble dost thou, O God, direct aright.

c Esa. 26.

9. Therefore Lord, *c* we wait upon thee, in the way of thy righteousness, for the lust of our heart standeth bent towards thy Name, and to a remembrance of thee.

10 We

10. We are desirous of thee in the night-season, even with all our hearts, and with our spirit, do we walk up early unto thee.

11. For where thy Law beareth rule in the Land, there do the inhabitants of the earth learn righteousness.

12. But although grace be profered to the ungodly, yet do they learne no righteousness.

13. But do nothing else but iniquity in the upright Land, for they do not see the Majestie of the Lord.

14. Lord, they see not that thy hand is exalted : but when they shall see it, then shall they be ashamed.

CHAP. XLIV.

Therefore *a* exalt our God, and laud *a* ^{Psal. 113.}
his holy Name. ^{133. 135.}

1. Because he hath gotten the Kingdome, and the Scepter of his Kingdome is made manifest.

3. For the Lord is become *b* King, *b* ^{Psal. 97.}
wherefore his people do rejoyce.

4. His Word hath shewed power, his righteousness *c* is become manifest.

^c Esa. 45.

K 4

5. His ^{51.}

5. His Spirit hath appeared like a light, and confirmeth his salvation for ever.

6. The same God hath renewed us in him, and given *d* us a new understanding.
d Esa. 29. 32.
 Act. 2. 7. A new creature *e* hath he brought forth, the Image of God *f* the upright righteousness.
e 2 Cor. 5. *f* Eph. 1.

8. Therefore doe the people speake *g* with new tongues, the new song is in our mouth.
g Mar. 16. *h* Apo. 15.
 Act. 2. *i* Psa. 71. 77.

9. Lord, *b* wonderfull are thy works, for thou hast done marvellous acts *i* among us.

10. The evill that was in us, *k* is now no where to be found amongst us, that which we know not in the death, is now apparent unto us in the everlasting life.
k Psa. 10. Jer. 31. 50

11. With us the sin *l* is now condemned in the sin, the righteousness is declared unto us in righteousness.
l Rom. 8.

12. Among us the death is now swallowed up *m* in the death, the everlasting life is come unto us, in the renewing of our life.
m Oze. 13

13. The hell is judged or condemned into the *n* pit of hell, the heaven is shewed unto us in the heavenly being.
n Apo. 20. *o* Apo. 12. 21, 22.

14. The lie is come to shame in the lie,
 lie,

lie, the *p* truth is risen up unto us in the *p* Psal. 85.
truth. 117.

15. The darknesse are descended into
bottomlesse pit to the darknesse,
the light hath illuminated us *q* in the *q* Psal. 36.
light. 118.

16. The Idoll is fallen in his *r* Idola- *r* Esa. 2.
try; the living God is become knowne
unto us in the God-head.

17. Therefore doe we confesse the
Majesty of our God, and the sanctification
of his people perpetually.

CHAP. XLV.

O Lord, thou Almighty God, great
a and wonderfull are thy works. *a* Psal. 139.

2. Righteous and true *b* are thy *b* Apo. 15.
wayes, thou Prince and King of
Saints.

4. Who *c* should not feare and love *c* Jer. 10.
thee, O Lord of life, and praise thy name?

3. Forasmuch doubtlesse as there is no
holinesse, but thou; for thou only, O Lord
art holy.

5. All people shall worship thee, *e* in *e* 1 Reg. 2.
thy presence, where thou becomest ma- *e* Psal. 72.
nifest in thy holy Temple. 87.

6. For

6. For thy righteousnesses are known, and thy holiness is inherited by thy people.

7. But not an holiness made by mens hands, but an holiness that is from eternity, and shall continue for ever.

8. Therefore dost thou, O God, remain a God in eternity, a King *f* which shall reigne perpetually.

f Esa. 9.
Dan. 1. 7.

9. Wherefore we are now joyfull in this portion, and sing Heia, Heia.

g Psal. 96.
98.

b Tob. 13.

Apo. 15.

10. Play to the *g* Lord a new Song, and sing, *Alleluia*, *b* *Alleluia*.

CHAP. XLVI.

a Psal. 48.
Esa. 62.
Soph. 3.

R Ejoyce now with joy, ye *a* daughters of *Sion*, and recreate you ye Citizens and Inhabiters of the City *Jerusalem*.

2. Shout now with triumph, all ye generations of *Israel* and *Juda*, and rejoyce you in all love ye children of peace.

b Zach 9.
c Mat. 24.
25.

3. Behold, your King appeareth *b* unto you in meekness, and he cometh *c* with Majesty.

d Jer. 31.
Ezc. 37.
e Psal. 68.

4. For that he would establish you heire-like in his *d* Sanctuary, *e* for to pos-

possesse his Kingdome for evermore.

5. But unto his enemies, the resisters of the Love, he appeareth in *f* wrath and in rigour. *f* Psa. 5. 7. Eccl. 5.

6. For to thrust them from him, *g* and to shut them without this Kingdome for ever. *g* Mat. 7. 23. 25.

7. For he will make an end of the iniquity, and cast all fallshood and offensive-nesse *b* out of his Kingdome. *b* Mat. 13.

8. Hee will diperse the deceitfull thoughts, his life, disposition, and nature *k* will he bring to light. *i* Psa. 33. Pro. 15. *k* Eccl. 65. 66.

9. He will establish his Kingdome in peace, *l* and the peace of his Kingdome shall have no end. *l* Esa 9.

10. Loe, that is the spirituall Kingdome of Christ, the heavenly King in eternity. Alleluia, Alleluia.

CHAP. XLVII.

Wherefore, O ye souls, shout now in your God for joy, and rejoyce *a* your mind in his Salvation.

2. From whom you were turned away, and are turned to him again. *a* Psa. 62. Luk. 1.

3. Behold, that is the *b* stone which saveth you, the everlasting God of Israel, who *b* Psa 118. Esa. 28. 1 Pet. 2.

who hath made heaven and earth.

4. His Anoynting is at his right hand, out of his spirit of salvation, cometh the faithfulness and truth unto us.

5. That which he hath stricken and wounded, *e* he hath annointed and healed againe.

6. He can kill, *d* and make alive again, he leadeth into hell, and bringeth out againe.

7. He thrusteth away and condemneth, as it were in cursing; *e* he calleth to him againe in blessing, as his best beloved.

8. He bringeth down to dust, earth, and ashes, he *f* exalteth againe above all Cedar-trees.

9. He suffereth to fall into sorrow, as if it were nothing, and that he esteemed it not.

10. He rejoyceth it again, and esteemeth it much more precious then gold, silver, and precious stones.

11. Where is there a *g* God, like unto the God of *Israel*, which sitteth above, or over-spreadeth all heavens.

12. He hath founded *h* the earth upon his Word, the Firmament is comprehended in him.

13. Sun and Moon stand obedient *i* to his Commandement, all the hearts of the living hath he in his hand. *i* Psa. 104. Efa. 38.

14. He doth all what he *k* will, he respecteth / no man, neither wise nor simple. *k* Psa. 114. l Sap. 6.

15. When he maketh up himself, *m* it must all bow to him, and feare his mighty hand. *m* Psa. 76. Jer. 10.

16. He chasteneth or rebuketh for a certain time, *n* but his goodnesse endureth forever. *n* Job 5. l Psa. 36.

17. Laud him all ye *o* Kings, and ye Counsellors, in the Land, feare his Majesty, all ye people. *o* Mich. 7. Psa. 138. 143.

18. He that worketh wonders among the heathen, and hath a lust towards his Elect.

19. He hath a pleasure *p* in the house of *Israel*, for that he would plant *q* the generation of *Jacob* in righteousness. *p* Deut. 10. *q* Efa. 49. 11.

20. He will not ever be *r* angry with his people, their chastisement shall not alwaies indure. *r* Jer. 23. 33. Efa. 54.

21. He punisheth them for their sins, *s* he saveth and justifieth them, for his holy Names sake. *s* Jer. 30.

22. He will not forget his Covenant, *t* that he hath made with *Abraham*, *Isaac* and *Jacob*.

23. He

u Psal. 32.

Jer. 31.

Mich. 7.

x Agg. 2.

Heb. 12.

y 2 Mac. 2

23. He will not leave his *u* mercy, which he hath promised, by his Servants and Prophets.

24. Yet once againe will he move *x* the earth, and gather his people together out of all quarters of the earth, *y* and be gracious unto them.

z Jer. 31.

Heb. 8.

25. Also he will erect a new *z* Covenant with them; and give them a new Name, the everlasting free-ones; *a* the released by the Lord.

a Esa. 62.

26. To whom the Law of the Lord, his Statutes, and Rites, shall no more

b Exo. 34.

b stand written in tables of stone.

c Jer. 31.

Heb. 8.

27. But God will write them in their hearts, in the *c* innermost part of their minds, in the ground of Faith, according to the manner of the Father *A-*
brahim.

d Esa. 54.

60.

28. Rejoyce you then, that have been *d* rejected among all Heathen.

e Psal. 47.

f Tob. 1.

29. Clap then with your *e* hands, and stamp then with your feet.

30. Make then your songs of joy at Sion, sing then *Alleluia* *f* in all the streets and lanes of *Jerusalem*.

g Esa. 61.

31. Then cast from you the mourning-garment; for that is the end *g* of your shame and contempt.

32. Then

32. Then put on *b* the apparell or ornaments of joy, sing, play, and laud the Lord in triumphing. *b* Esa. 49. 54.

33. Play *i* upon Harps, upon Lutes, upon Cymballs, Flutes, Tabors, Gitterns, and upon all manner of Instruments with strings. *i* Psa. 33. 8 1.98. 146. 148. 150.

34. For then will God *k* be your King, your Head, and onely Pastor or Shepherd. *k* Esa. 33. Ezc. 34.

35. No sinne *l* shall ruinate or spoile you any more; no Prophets shall seduce you any more. *l* Jer. 50.

36. You shall every one *m* know the Lord your God, as also his Law, Statutes, and Rites. *m* Jer. 31. Heb 8.10.

37. Thereon hope now, O *Israel*, the same shall come unto *n* you all, ye Children of *Jacob*; Alleluia, Alleluia. *n* Esa. 35. 5.60.51.

38. Give perpetuall thanks unto the great God of *Israel*; for, besides him, there is no God more. *o* Esa. 34.

CHAP. XLVII.

In these Chapters following, there are recited certain benefits shewed on the man, through the Service of the Love of Jesus Christ; with also a lamentable complaint over the blindnesse of the people, and over certain good thinking wise, and Scripture-learned ones, and likewise how grossely they have over-reached themselves, or failed in their giving of judgment over the spirituall and heavenly things, with more other notable Declarations, and good Instructions.

ALL this, O ye good willing hearts, and lovers of the truth, which we have here set forth in Letters, have we (through love) written for the service and furtherance of you all, because that every one of you likewise should understand the upright life of Peace, whereof we doe witnesse, also wherein our health and preservation consisteth, and likewise whereunto the promises of God the Father, ^a made to the blessing of all generations of the earth, doe extend, and nought become agreeably minded with

^a Gen. 22.

us, and we with you, for to enter into the same good life under the obedience of the Love, through the love and her service, to a *b* renewing of the world, and *b* Eph. 1. of all whatsoever is waxen old : as also, *2* Pct. 3. to become one onely Communaltie of Peace, whereby to prepare in that manner (through the service of Love) the *c* Peace upon earth, according to the *c* Esa. 54. & Promises. 60. & 66.

2. To that end also tendeth our whole service of writing, wherunto likewise we are moved, out of an inclination of love, for that the *d* righteousnesse *d* Rom, 10 (which God esteemeth) might come to light, and be manifested thorough the love and her service, to an everlasting *e* Peace for *Israel*, according to the Promises. *e* Esa. 9. 26 & 1. 54

3. Moreover (because there should be nothing with-holden from any one, of all what serveth, or is profitable for the man, to the knowledge of the life) we have also (to a more abundance of the godly understanding) witnessed of this same life in the Spirit, which we do here point unto in these present testifications of the Land of Peace, with many distinct sayings in the foure Bookes of the Glasse of

L

Righte-

Righteousnesse, and likewise in all our Writings, that are published or set forth by us.

4. In which writings we have also (as much as we were able, and saw into it to serve to edication) evidently and apparently distinguished the *f* wayes of life, from the wayes of death.

f Deut. 30

Jer. 21.

Ecclef. 15.

g 2 *Cor.* 4

5. Seeing then that the glorious *g* light (as a day or cleernesie of *Christ*) is by Gods grace, given us to behold; therefore have we (out of the same light, or heavenly Revelation) reherfed likewise in those same foresaid books and writings, many of the secret heavenly *h* treasures or riches of God, which in times past, even hitherto, have not been made known unto the world, like as God doth now presently (through his love) reveale and make them knowne unto his Saints.

h Rom. 16

Eph. 3.

Col. 1.

6. Which testimonies of the heavenly treasures or riches of God, we have (out of inclined love) witnessed as a Glasse of upright righteousness, and to a beholding in the Spirit of all Righteousnesse, Light, and Life, to the serving and furtherance of all Lovers of the true being, whereby to draw all those to the love of the

the true being, that are good *i* of will *i* Luk.2.
to the same true being, and that they
might even so adjoyn them to our Com-
munalty, and Service of the love of
God and Christ, and likewise submit
them with us under the obedience of the
Love.

7. Which God-service of ours under
the obedience of the love of God and
Christ, is the most holy God-service, *k* be- *k* Mar. 22.
fore God the Father. For the same *Mar. 12.*
Service in his Declaration, is neereſt un- *Jam. 1.*
to the godly heavenly truth, above all
God-services and understandings of this
world.

CHAP. XLIX.

FOr what God-services ſoever do not
submit them with us, under the obe-
dience of the Service of the *a* love of *a* 1 Cor. 13
God and Christ, ſhall all be found falſe,
b and as no God-services; and what un- *b* Jer. 10.
derſtanding ſoever doth not yeeld it ſelfe
captive thereunder, ſhall all be knowne
to be lying, and as ignorance; and like-
wiſe what Preachers or Teachers ſoever
do not submit them, nor ſtand ſubject
L 2 there

c Jer. 14. &
23. & 27.
Rom. 10.

there-under, shall all become manifest, that they preach or minister not the holy Word of the Lord, and that they are not *c* sent by God, nor yet by *Christ*, for to preach; as also, that they desire not to minister their Office of Preaching, according to the requiring of the Service of the love of *Jesus Christ*.

d Rom. 13.
e Esa. 2.

2. Yea, all Majesties, Rulers, Governors and Magistrates, *d* that are of God, shall every one submit *e* them with us thereunder, for the peaces Cause, which God hath even so fore-seen through his love; and likewise for to prepare the same peace upon the earth, under the obedience of the Love of **J E S U S C H R I S T**.

f Sap. 6.

3. And what Majesty, Rulers, Governors, and Magistrates soever, will not bow themselves in that manner under the love of *Jesus Christ*, nor stand submitted thereunder, those same shall declare thereby, that they have no desire nor will to Minister their Office *f* of Government, according to Gods Ordinance, and according to the love of *Jesus Christ*.

4. Seeing then that the Government is Gods Ordinance, and that also those
Go.

g Governors, which undertake the protection of the good and simple people, and of all those that sin unadvisedly or ignorantly, are Gods Ministers, therefore shall likewise every Governor, that minstreth his Office out of Gods Ordinance, or is well inclined thereto with all his heart, submit himselfe goodwillingly to the love of God and *Christ*, and to her Service, for a testimony that they are Gods Ministers, and have a desire to the peace upon earth, and to be serviceable unto the children of men to that effect.

g Sap. 6.
Rom. 13.
1 Pet. 2.

5. And all common people that have minded the good life and the peace, shall in like manner, bow b them under the Service of Love, for to live such a life of peace under the obedience of the Love, according to the godly testimonies of the Glasse of Righteousnesse.

b Mich. 4.

6. But whosoever shall refuse thus to do, and so will not live peaceable under the love with us, as likewise all those that turn them away from us, and from our godly Doctrine of the same Service of Love, those same shall be accounted for no people, but for a i destroyed and lost i heap, who are neither profitable in the World, nor yet before God. For,

i Job 21.
Jer. 9.

there is nothing upright nor true, that
 k i Cor. 13. excelleth k the love and her service.

7. Therefore it is also every ones duty
 (both before God and men) to bow him
 1 Deut. 6. under the love of his God, and 1 to the
 Mat. 22. love of his neighbour, whereby to learne
 through the Love and her service, to ob-
 m Tob. 4. serve what is right and m equall; to the
 Phil. 4. end, that the love might by that means,
 be seen and knowne, that she is the band
 of n perfection, and the upright o be-
 n Col. 3. ing it self, whereon the Law p and the
 o Eph. 4. Prophets do witnesse, and whereunto the
 p Mat. 22. Services and Ceremonies have their Mi-
 nistration.

8. Which love is likewise published by
 the Apostles of *Christ*, to be a q princi-
 q 1 Tim. 1. pall sum of the Commandement and of
 Faith, and to be a stedfast God-service,
 r 1 Cor. 13. r which continueth for ever, according to
 the Promises.

9. Out of which our most holy Service
 f 1 Cor. 3. of Love, that is come unto us f by Gods
 grace, we have (according to the sight of
 the true life) shewed forth the upright
 t Deut. 30. t difference of the life and death, in the
 Eccl. 15. glasse of righteousness, in most large and
 ample manner.

10. In the which one may find and reap
 all

all fulnesse of Declarations or Instructions, tending to the furtherance of the profitable knowledge both of all godly heavenly things, and also of all manly and naturall things.

CHAP. L.

For asinuch then as God hath (out of his bountifull grace) shined, or given *a* into our hearts, such a cleer light of the lovely being, under the obedience of his love, therefore do we likewise testifie of God and of the true light of his love, and not of any creatures; for that we might make manifest now in the last time unto all those that are good of will to the obedience of the love, the heavenly *b* mystery of the *Christ* of God, to the end that the love in her service might be spread abroad, and have her going forward, to a serviceablewesse unto the life, and that they might all inherit the life and the rest in the love, namely, those which love the good life and the rest *c* that God hath promised unto his people, and that labour diligently thereafter.

a 2 Cor. 4.

b 1 Cor. 2.
Eph. 3.
Col. 1.

c Esa. 32.
Heb. 4.

L 4

2. And

2. And inasmuch now as our Service under the obedience of the Love (whereby we do testifie of the spiritual heavenly goods in *Iesus Christ*, to an unity *d* in the love) tendeth thereunto, therefore doth not the Love also permit us to cease in that matter, but the inclination of her lovely being, *e* driyeth us continually forward to the same.

d Joh. 17.
Eph. 4.

e 2 Cor. 5.

3. Yea, the heart and mind of our conscience cannot indure to keep *f* silence thereof, lest that we our selves (inasmuch as such a grace is happened unto us) might by our silence-keeping in this perillous time, be any let or hindrance therein.

f 1 Cor. 9.
Col. 4.

4. Wherefore, because now that the Love to the life might be furthered, so do we shew forth our Service (with curtesie) *g* towards all consciences of men, to the end, to witnesse unto all people, and with reasons and sentences to declare unto them according to the truth, in what manner of life, that they all ought to deal and to walk with each other, and are likewise bound in duty to live faithfully in the same.

g 2 Cor. 4.

5. Let them then believe it, or let them not believe it, let them do it, or let them

not

not do it, we quiet our consciences before God, and are *b* blamelesse of the destruction of all those that believe not, nor yet will enter into the *i* rest of life, *i* Heb 3.& but do refuse *k* the profered grace of the *4* Love. *k* Pro. 1.

CHAP. LI.

WHerefore, because that the same now which is to come, might appear, so do we not speak coveredly; as in secret manner, in privy places or corners, *a* but naked and apparent in the day. *a* Mat. 10.

2. But if now our testimonies be covered unto any one, or be witnessed or spoken in hidden or secret manner, before any one, then are they covered, secret, or *b* hidden before those that perish; namely, the decliners from those same, and the unbelieving minds of the wicked world, *c* who are Gods enemies, *c* Jam. 4. as also enemies of the love and of *Christ*, which will not that *d* God, nor *Christ*, *d* Luk. 19. nor yet the Love should reign over them; but are *e* stout, and puffed up in mind, *e* 2 Tim. 3. as those that will reigne themselves, *2* Pet. 2.3. accor- Jud. 1.

according to their own advice or opinion, seeking their selfnesse and not the Lords; the which they do apparently shew by the deed, because they will not stand submitted under the love nor her service, neither yet do love the unity in the love; and therefore likewise they understand

f 2 Tim. 5. not the *f* truth.

3. Whose hearts are blinded with the
g 2 Cor. 4 *g* blindnesse of the wicked world; and
h 1 Cor. 1. with the blindnesse *b* of her dissensions,
 3.
i Col. 1. and chosen *i* holinesse, for that they
 should not behold the light of the heavenly cleernesse in the love.

4. For that cause also they cannot understand nor comprehend the service of Love, which tendeth to the everlasting
k Rom. 8. life. nor the upright *k* freedome, to the blessing of the manly generation, whereof we do witnesse.

5. For that same is our service, towards all those which love the good life and the peace; namely, for to declare and shew unto them, under the obedience of the love, an assured way to the life, to the end, that they might all now in this day
l 1 Pet. 1. of love, have a free *l* passage to the good life through Faith, for to live lovingly
m Joh. 1. and peaceably in the same life, (*m* which
 1 Joh. 1. was

was likewise from the beginning, and shall remain for ever, and unto the which (the manly generation is created) and that it might go well and prosper with them perpetually.

6. That same is the everlasting life, that was ⁿ published in times past unto the people, as an *Evangelie* or good message, for that they should be saved therein. ⁿ Mat. 28.
^a Act. 2.

CHAP. LII.

BUt oh, alas! we have now in this perillous time, very speciall cause to sigh and mourne grievously, over the blindnesse of many people, and to bewaile the same with great dolour of our hearts and that chiefly, because there is now in this same day of love, ^a and of ^b the mercy of God, so little knowledge of the good life of Peace and of love to be found among them; and also, for that the same knowledge is desired of so few, and yet much lesse loved. But they do almost every one delight to walk in strange waies that stretch to contention and destruction, by which occasion, they live ^a Esa. 6. & 59.
^b 2. Mac. 2.
^c 4. Esd. 5.
Mat. 7.
in

in many molestations and deadly afflictions every where.

2. Therefore may we (with wofulnesse and sighing hearts) very justly say, that it is now a perillous *d* time to be saved, or to escape or remain over to preservation. *d* Amos 5. *d* Mat. 24. *d* 2 Tim. 3. (Oh, what venemous winds do there blow, to the desolation and destruction of men!) Yea, it seemeth to be almost *e* impossible for the man to come to his saluation or preservation in Christ, or to the lovely life of peace. *e* Mat. 19. & 24.

3. But yet is it easie, and *f* possible with the Lord; namely, for all those that seek him with all their *g* hearts, and under the obedience of the Love, do beliere his Word of Truth, wherof all false hearts have a lothsomnesse, and it is unto them a secret *h* or unknowne Treasure of wisdom. *f* Mat. 19. *g* Deut. 4. Jer. 29. *h* Mat. 13. 2 Cor. 4.

4. Oh! when we behold all the perills and snares which are now presently in the way, as lets or hinderances against the good life of peace, namely, by the worldly foolishnesse, pride and corruptiblenesse, also by the many manner of seditions of the Scripture-learned *i* and chosen holinesse, and again by the sundry sorts of conceited opinions of men, *i* Mat. 6. & 15. & 23. Act. 7.

men, so doth our soule oftentimes suffer great sorrow, and that even herefore, because that all understanding of the flesh, which is borne of the b'loud of the flesh & and earthly being, runneth ^{k Gen.6.} on so ignorantly after the knowledge of. ^{4 Eld.3.} the godly truth, and over-reacheth it selfe so grossely, in giving judgement in the testimonies of the spirituall things.

5. For verily, many of the opinionated, or good-thinking wise ones, and of the Scripture-learned sort, have with their good-thinking, understanding, or arrogant wit of the flesh, made up themselves for to judge there-through the truth of God, which is brought to light by us, and so have by the fleshly conceiving, or mind of their ^l uncircumcised ^{l Act.7.} hearts, and unilluminated understandings, considered of, or weighed our spirituall and heavenly testimonies of God, and of the holy Spirit of the Love of *Jesus Christ*, ^m according to the outward ^{m Joh.7.} appearance, and judged them after the ^{& 8.} same manner.

6. Not only these our spiritual and heavenly testimonies of the spirituall land of Promise, and of the spirituall Saints
of

of God; but they have also judged, according *n* to their earthly and fleshly
x Joh. 7. 8. minds, other more spirituall and heavenly testimonies of God, which are gone out from the holy Spirit of the love of God and *Christ*, and that are set forth or published by us, and which have their ministration unto spirit, and unto inward spirituall things, or doe extend thereunto, and have not rightly understood our Ministration, which guideth to the spirituall and heavenly; even like as the same is happened unto us by some, and become manifest before our eyes, but chiefly by the principall ones in the Scripture-learnednesse, and likewise by those which did advance and give forth themselves to be *o* Teachers, and that seemed to be the most prudent and expert ones, in the services, and also how relustingly many false hearts have made up themselves, with their earthly and fleshly minds, against the truth of the spirituall and heavenly testimonies of God, and his Promises, and against the holy Spirit of *Jesus Christ*, and of the mercifull love of God the Father, *p* as blasphemers of their most holy goods, and likewise against us, who do witnesse and publish forth

o 1 Tim. 1.

p Heb. 10.

z Pet. 2.

Jud. 1.

forth Gods Word, his everlasting truth,
out of those same spirituall and heavenly
goods, for to defame and persecute us,
with much *q* lying and falshood.

q Mar. 5.

CHAP. LIII.

BUT although many of them have
grossely over-reached themselves
therein, yet have some notwithstanding
according to the imagination of their
knowledge, run on, or laboured for the
spirituall things, for that they would un-
derstand them; also many have, accor-
ding to their understanding of the flesh,
testified of them.

2. But seeing they have not sought
their knowledge of the spirituall things
in the obedience of the Christian do-
ctrine of the Service of Love, but in their
knowledge of the flesh, and so have ta-
ken on their understanding of the know-
ledges of the spirituall things, out of the
imagination of their owne knowledge;
therefore have they likewise understood
those same spirituall things, according to
the mind of their flesh, and witnessed of
them in the same manner also: For that
cause

a 1 Cor. 2 cause likewise the right *a* knowledge of the spiritual and heavenly understanding, hath not in the cleernesse of the true

b Sap. 5. *b* light, shined unto them.

c Eph. 4. 3. Forasmuch then as they were *c* yet estranged from the true light of life, and of love, and stood not subjected under the love, nor to the requiring of her service; therefore have they also made up themselves so much the stouter against us and against our most holy Service of Love.

4. But all that which is happened unto us by them, and by all those that turne them away from us, or which doth yet daily happen unto us (as to slander or speak evill of us, and reproachfully with many lies to defame and to persecute us with falshood) have we, for the love of Christ his sake, indured at their hands, *d* in all patience, giving laud and thanks unto God with joy, for that he hath accounted us worthy for to suffer *e* reproach, slander, and persecution, for his love and truths sake, to the end, that our most holy Service of Love, and the godly Doctrine of the same, might in the proceeding on or continuance of our patience, so much the more break thorow

d Mat. 5.

Heb. 12.

e Act. 5.

of

For come to light unhindered, and be- *f* *1 Cor. 4.*
 come generally knowne to be the true *2 Cor. 6.*
 God-service that God requireth, and that
 it might also be knowne, that we are un-
 guilty of the false bruits that be laid to
 our charge behind our backs, and that we
 doe Minister the *g* Word of the Truth *g* *2 Cor. 6*
 of God and *Christ*, under the obedience
 of the Love, to the peace and salvation
 of men.

5. For verily, this assured confidence
 have we in the Lord, that although our
 Cause be oppressed or contemned by ma-
 ny for a certain time, yet shall notwith-
 standing *b* in his time, the just or the *b* *Eccles. 1.*
 right understanding ones commend our
 wisdom, which God hath gracious-
 ly given to us, and laud God for the
 same.

6. But truly, those that do now charge,
 contemne, and with their venomous
 Serpents tongues, sharply reprehend, *i* *Psal. 14.*
 or maliciously speak evill of us, and per- *Jer. 9.*
 secute us, have not spoken evill of and *Rom. 3.*
 contemned us only, but also *k* God him- *k* *Mat. 10.*
 selfe, who is our true Master-builder of *Luk. 10.*
 his house of Love, and have judged *Acts 9.*
 his holy service of Love, through the *2 Thes. 4.*
 which we do testifie, and publish abroad

M

the

the upright righteousness before God and Men, for a most detestable error, and so with their false judgement have drawn away / many wavering hearts, from the same.

1 Mat. 18.

7. But alas ! (the which out of the good nature of the Love, maketh us sorry for them) the judgment and the condemnation wherewith they have judged and condemned us, is come upon themselves; *m* for with all their judgement over us they have not condemned us, but themselves, inasmuch as they are found guilty in that, which they have judged over us.

m Mat. 7.

Rom. 2.

CHAP. LIV.

O My beloved hearts, in the Love of *Iesus Christ*, forasmuch now as we do consider all this to stand thus over our enemies, and that it is become manifest unto us, therefore let not their misunderstanding, and their resistance against us, be any offence unto us; neither yet let us make up our selves against them, *a* to requite evill, but pray unto *b* God for them, that the Lord will give unto them, and

a Rom. 12

i Pet. 3.

b Mat. 5.

and unto all erring or strayed hearts, and unto all those which (out of their ignorance and unskilfulnesse in the truth) do slander and persecute us, as likewise unto all those that have turned them away from us and our godly Doctrine, *c* eyes of true sight, and hearts of upright understanding, that they may see and know their error, and turn them *d* penitently to the Love and her Service, and so under the obedience of the love, become amended touching all their errors and evill deeds, and may through the Love and her Service, be raised up *e* againe from their fall, or be set upright in the truth and godlinesse. O yea, that same with prayer unto our God, is all our desire towards all our enemies, to the end, that they might every one turn them to the love of *Iesus Christ*, receive the Doctrine, and requiring of the Service of Love obediently, and so under the obedience of the Love, might live in the upright godlinesse of *Iesus Christ*.

c Eph. 1.

d Eze. 18. & 33.

e Esa. 35. Heb. 12.

2. Wherefore ye deerly beloved, for to avoid all perills of destruction, so let not every man take upon him to be a *f* Teacher, or a Minister of the Word, much lesse a Judge of the Truth; for there-

f Mat. 23. Jam. 3.

through bringeth he the more grievous
 g Rom. 2. g judgement and condemnation over
 himself.

3. For it is not every mans office, to
 be a Teacher or Minister of the holy
 Word, but only his, that (*h* like unto
h Exod. 28 Aaron) is raised up, promoted, or chosen
 Num. 17. thereunto by God and his Word, whose
 Heb. 5. rod or stock verily, doth also even like
 unto *Aarons* rod, wax green, and blossom,
 and beareth fruit; and his likewise, who
 in the first Schoole-rule of the Chri-
 stian Doctrine of the Service of Love,
 hath like a faithfull *i* Disciple of the
 Word, and lover of the true being of
i Joh. 15. *Jesus Christ*, received the Doctrine
 Acts 1. and Administration of the holy Word,
 from the Elders in the Family of Love o-
 bediently with a simple heart, and so is
 growne up under the obedience of the
 Love, in the holy and godly understand-
 ing, till unto the *k* old age of the Man
k Eph. 4. *Christ*, and taught to the *l* Kingdome of
 Col. 2. the God of heavens.
l Mat. 13.

4. Who doth then also as a meet El-
 der and Household Father in the Family
 of Love, *m* bring forth out of his Treas-
 ure both the new and the old, in
 whom likewise *Christ* with his Spirit of
 Love

Love, hath his *n* dwelling and shape, *n* Joh. 14.
and also his being, like unto a flow- & 17.
ing, or *o* springing fountaine of living *o* John 7.
waters.

5. Which living waters do then like-
wise flow *p* from his body, with the *p* John. 7.
which, the thirsty souls after the righte-
ousnesse be refreshed, and the Lords
fields or tilled lands moistened or
made wet, to a fruitfulness, for to
bring forth good fruits, which doe
serve the life of man, to *q* all healthful- *q* Apo. 22.
nesse.

6. Behold such a one, which with his
understanding and thoughts, is thus in all
r obedience to the gracious Word, and *r* 1 Pet. 1.
the requiring of his service of Love,
/ incorporated to the Sprit of God and / Joh. 17.
Life of *Christ*, and knoweth *t* the truth Eph. 3.
in that manner, he verily hath rightly 2 Pet. 1.
continued stedfast in the Doctrine of 1 Joh. 8.
Christ, and is meet likewise to minister
n the holy Word of Truth, and to *n* Joh. 15.
be a Teacher of the people, and Acts 1.
not those which doe yet carry the
x fore-skin before their hearts, nor *x* 2 Cor. 3
yet those which are still earthly *y* and *y* Gal. 1.
fleshly minded, and so turning themselves
away from us, and running forth of them-

M 3 selves,

selves, do sow nothing else but pernicious seed among the people.

CHAP. LV.

V Herefore it is in like manner found true, that the fleshly-minded ones (which sow upon the flesh, or which build upon the fore-skin of their uncircumcised hearts) doe mow *a* the corruption, and inherite the destruction.

b Jer. 4.
Col. 2.

c Gal 6.

d 2 Eld. 2.
e Joh. 15.

2. But those that are *b* circumcised on their hearts, in the laying away of the fore-skin of the sinfull flesh, and in the obeying of the requiring of our most holy Service of Love, are become spiritually minded, and to then (out of the upright being of the love of *Jesus Christ*) do sow upon the Spirit, *c* or build upon the spiritnall, which is the true being it selfe; those same do receive or reap the fruits of blessing *d* in the everlasting immortality, which do not perish, *e* but continue for ever in the eternall life.

3. For all flesh, although it doe also speak of spirituall and heavenly things, through his knowledge, yet is it doubtlesse

lesse nothing else but like *f* the grasie of *f* Esa. 40.
the field, and all his garnishing of beauty *i* Pet. 1.
and holinesse, is also like unto the flowers *Jam. 1.*
of the field; behold, the grasie drieth a-
way, and the beauty of the flowers of the
field withereth or decayeth.

4. But the spirituall good, the power
of God, and his *g* living being (where- *g* Sap. 1. &
in all what is of God standeth firme, and *7.*
floweth thereout) remaineth stedfast, *Heb. 1.*
b unchangeable for ever; and in the same, *b* *i* Pet. 1.
orthrough the manifestation of the same
being, the Kingdome of the God of hea-
vens, cometh *i* inwardly in us, and that *i* Luk. 17.
is the *k* true light of the everlasting life. *k* Joh. 1.
17.

5. Whose naked cleernesse, although
the same be nothing else but light and
life, is *l* hidden, shut, and covered from *l* Esa. 29.
all understandings and wisdomes of the *Mat. 11. &*
flesh, and from all those that are minded *13.*
on the flesh, or that build thereon. *2* Cor. 4.

6. But it is manifest, and shineth bright
to the circumcised of heart, and to the
upright spirituall-minded ones, *m* in a *m* *i* Cor. 2.
spirituall heavenly understanding, and
the same cleernesse is the *n* being of God *n* *i* Joh. 1.
from heaven, the upright *o* righteous- *o* Eph. 4.
nesse and holinesse, and the life *p* of God *p* Joh. 17.
in eternity,

7. Wherefore, ye dearly beloved, seeing that the *q* doore of life is now by Gods grace opened unto us, the *r* Kingdome of the God of heavens, and the heavenly *Jerusalem*, *s* or City of Peace, descended downe to us, and come neer by; therefore let us take good heed unto such a time of the godly *t* grace, and not neglect, despise or contemne the same, but as goodwilling children of Faith take speciall heed unto it, and so in the *v* doing of upright fruits of repentance, enter *u* into the same, according to the Spirit, and live therein.

8. But not according to the thinking-good or imagination of our own hearts, nor according to the mind of the earthly wisdom, wherethorow many have estranged *x* them from the truth of life; but according to the mind and requiring of the Service of Love, and of the Spirit of the heavenly *y* wisdom, which extendeth to the land of the living, and City of Peace.

9. For if we will continue safely kept from all seducing and destruction, and enter rightly *z* into the rest, according to the promises of God the Father, then must we submit our selves *a* obediently under the

q Apo. 3.*r* Mat. 3.*s* Esa. 60.

Apo. 21.

t 2 Cor. 6.

Heb. 12.

v Mat. 3.

Acts 2. &

3.

u Heb. 4.

& 10.

x Eph. 4.*y* Sap. 1. 7.

Jani. 3.

z Heb. 4.*a* 1 Reg. 15

1 Pet. 1.

the gracious Word of the Lord, and the
godly Doctrine of his Service of Love,
and so in the Spirit enter into the fore-
said rich City of peace, Gods secret un-
derstanding, thorow the nature of God,
and tast therein the spirituall heavenly
things, and all life and sweetnesse; for
even there in the same, one is come to
the *b* rest of all the Saints and Children
of God, and there one eateth of the wood
of life, that standeth in the *c* middelt of
Paradise, and liveth for evermore.

b Rom. 8.
Col. 1.
c Gen. 2.
Apo. 2. 22.

10. Which Paradise and place of rest
is shut *d* and hidden before the old man
of ferrouir, and it shall likewise continue
hidden for ever before all those which
(according the nature of *Adam*) are fal-
ling away *e* from the holy Commande-
ment of God and *Christ*, and so are er-
ring from the truth of Jesus Christ and his
Church; for those same are they that
carry the right Aprons *f* or coverings be-
fore their hearts, which *Adam* hath made
him, which aprons or coverings of *Adam*
is the hiding of the transgressions or of
the sins.

d Gen. 3.

e Esa. 59.

f Gen. 3.
2 Cor. 3.

11. Therefore can no man see *g* the King-
dom of God, except the aprons (the taking
on of *Adam*) be put off from his heart, that

g John 3.

is,

is, that he do make manifest himselfe
h Pro. 28. *h* uncoveredly in his sins of disobedience
 Eccl. 4. towards God, and do forsake *i* or lay
 17. away the same in the obedience to the
i Rom. 13. gracious Word of God, and to the Ser-
 1 Per. 2. vice of his Love, and that he even so be-
 Heb. 12. cometh borne anew *k* in the Spirit, and
k Joh. 3. is become plaine *l* and just, and simple,
 l Job 1. like unto a new-born Babe, and doth
 Mat. 18. grow up therein obediently, taking no-
 1 Cor. 14. thing upon him any more, nor yet hiding
 himself any thing at al before the face of
 God, nor before the Ministers of his gra-
 cious Word.

12. For whosoever doth not thus sim-
m Mar. 10. ply receive the Kingdome of God, *m* as a
 Luk 8. child, he also shall not enter into it, but
n Tess. 1. must remain *n* separated from such a
 clearnesse of the godly light for ever, and
 o Mat. 22. not tast *o* or know any of the godly hea-
 venly goods, much lesse inherite them.

CHAP. LVI.

BEhold, because now that the craffi-
 nesse of the old man is counted by
 the man, therefore doth likewise the no-
 ble *a* rest, the Paradise of the Lord, and
 the

the Kingdom of the God of heavens, as also his spirituall and heavenly *b* riches remain shut, and covered or hidden from the man, and he cannot find the way to the tree of life. *b* Mat. 13.

2. But the same standeth *c* open, and also uncovered before all those which in like manner, are open, or *d* uncovered of heart before the Elders in the Family of Love; for those same (even like unto *Christ*, and all his believers) are minded to nothing else, but to life, peace and righteousness, and so then likewise, *Iesus Christ* the gracious Word of the Lord, is unto them a *e* tree of life in the Paradise of the Lord, and the true being of God the heavenly Father, which *Christ* after the Spirit hath his manifestation out of the love, thorow her service, & so through his Spirit & service of Love, he begetteth or teacheth among us, the *f* humility and meekness of heart, *g* to unity of peace in all love. *c* 4 Efd. 8. *Apo. 2. & 22.* *d* Ecclef. 4. & 17. *e* Pro. 3. *f* Mat. 11. *g* Eph. 4.

3. Whosoever now is not of the mind of *Adam*, neither yet that the work of *Adam* hath through the Serpents counsell, captivated him in *h* the knowledge, but that he unlearneth all in the same againe through the Service of Love, and is taught, *h* Gen. 3.

i Eph. 4. taught, i or becometh taught in all love,
 i Tim. 4. according to the mind of *Christ*, he also
 k Joh. 13. belongeth k unto *Christ*, and is in the
 holy City of rest and Peace, or he goeth
 into the same the right way.

4. Loe, such are the right believers, the
 children of life, and the warlike Champions,
 which through the l blood of the
 Lamb, have overcome, or are overcoming
 the evill, who do possesse, or shall possesse
 all things with joy, and are a lovely people,
 m a holy Kingly generation, and do
 eat the breat and drinke the wine with
Christ and his holy ones, at the table of
 the Lord, n in the Kingdome of the
 God of heavens.

5. Forasmuch then as they have in the
 o Mat. 18. Service of Love, turned o themselves a-
 bout to be obedient children, and have
 p Deut. 10 laid off the p fore-skin of the old man
 2 Cor. 3. from their hearts, therefore is likewise
 q 4. Eld. 8 the Kingdome of God q opened unto
 Act. 7. them, and the mystery of the same gi-
 ven them to r understand; the which re-
 maineth shut, unknowne, s and secret,
 before all the wise of the world, before all
 f Luk. 10. unregenerated rich of spirit, and Scrip-
 1 Cor. 1. 2 ture learned ones, as also before all unbe-
 lievers of the Love, and before all those
 that

that blaspheme and resist the Service of Love, and that are uncircumcised on the fore-skin of the old man.

6. And as long as they are unbelieving and disobedient or resistant towards the Love and her Service, so doth not doubtlesse any of all their wisdom *t* and learning, nor yet any searching in the depth *t* of their understanding, nor any subtilty in the knowledge, help or further them any thing for to come to the same; but are much more in the way against them, or they do all stand as lets unto them, to come to the *u* simplicity of Christ, *u* 2 Cor. 11.

7. Therefore is there nothing more needfull for the man at the first, whereby he may enter into the life, then that he do *x* submit himselfe under the obedience of the Love, and so become taught in the Service of Love for to unlearne again *y* all what he of himself hath taken on and learned. *x* Mat. 11. 18. Luke 14. *y* Mat. 16. Phil. 3.

8. Now when he hath in this sort, humbly yeelded himself under the Service of love *z* and in the same hath unlearned all his taking on, then doth he in like manner rightly receive the true Doctrine of the wisdom of God, and becometh taught in all love, *z* Mat. 19.

2. But

9. But not according to a mind of the
a 1 Cor. 1. flesh, in the earthly *a* corruptible thing;
 2. but according to the mind of the Spirit
 of *Christ*, in the heavenly everlasting
 goods.

b 2 Cor. 5 10. Now when the new *b* Creature in
Christ is there appeared in the obedience
 of the Love, then is also the old quite pe-
 rished there; for behold, it is there be-
 come *c* all new through *Jesus Christ*.

c Esa. 43.
 66.

Apo. 21.

11. And that same is the gracious hand
 of God towards the man through his
 love, and it is his promise, to the blessing
 of all generations of the earth.

CHAP. LVII.

a Joh. 3.
 Rom. 12.
 1 Theff. 4. **T**O this *a* renewing in the Spirit of
Christ, we are all called, ye dearly be-
 loved, because that we should be spiritually
 minded in the spirit of our minds, where-
 by to inherite in that sort, with *Christ*,
b Mat. 13. *b* the spirituall heavenly riches, and to
 Col. 2. walk and deal before each other with na-
 ked hearts in *c* all love.
c Eph. 4.

2. To the end now for to have, or to
 enter into this open-heartednesse and
 love with each other (whereunto we doe
 love all lovers of the truth, that have di-
d Phil. 3. ligently *d* minded the love and the
 Col. 3. peace of *Christ*) we have with these pre-
 sent

sest testimonies, witnessed of the true Kingdom of God and Christ, as a Land or e City of Peace, and described and figured forth the passage unto it, as a way that men travell thorow, and the entrance into the Kingdome (wherein the f renewing of the sense and mind is manifested) as a gate or door. e Apo. 11.
f Rom. 12
Eph. 4.

3. We have moreover signified or shewed in writing (before the lover of the Kingdom) all what he must g forsake, if he will come to the good land of Peace, or enter into the h rest of all the holy ones of God. g Mat. 19.
h Heb. 4.

4. But not that the lover of the good land shall therefore think, that he must first come to every one of the forementioned horrible places; or that he must passe thorow them all, before he can come to the good City of Peace.

5. O no, ye dearly beloved: but the cause why we have marked out all the abominations and desolations is, for to make knowne every place of deceit, i and all seducing or leading away from the good land of life, to the end, that no man should be let by any of those same, for entring into the noble Land full of Life and Peace. i 2 Cor. 26
& 11.
Eph. 6.
1 Pet. 5.

6. Also for this cause, for to warn every one that are lovers of the true being, of all vaine and false persuasions, because that if anything therof should chance to meet them, they should not then be afraid, nor yet joyn to the same, for it is all deceit and bewitching, and all k such things must be forsaken, if we will go into the good life of rest. k Luk. 9.
14.

CHAP. LVIII.

IN what place soever now a lover of the good Land findeth himself, being yet for the present time without the same, he may then goe out of and forsake it, and so (according to the coun- a Mat. 16.
sell 2 Cor. 6.

- b** Tob. 4. sell **b** of the Elders in the holy understanding,
 in the Family of Love, indeavour himself to pro-
c Psa. 37. ceed forward to the **c** submission, [that is, to a
 Esa. 30. submitted being, without any desiring of self-wills
d Mat. 10. choosing, **d** and to stand unbound or free from
 & 16. his selfnesse] and let him take unto him the equi-
 ty; and so enter thorow Gods holy nature, into
e Joh. 10. Gods understanding, **e** the everlasting being of
 & 17. the heavenly truth, through which entrance into
 the same, all minds and thoughts be released, and
f John 8. **f** made free from all what is vaine and corrupti-
 ble in the world, and from all captivity to the
 earthly things and creatednesse, for to inherite e-
 ven so the eternall life, the Kingdome of the hea-
 venly beauty, and the upright being of Gods ever-
 lasting uncreatednesse, in all love perpetually.
g Gen. 2. 2. That same is the everlasting **g** perfection,
 wherein neither the thoughts of corruption, nor
h Apo. 21. yet any mortality can **h** indure, but that which is
 pure, clean and cleer, according to the spirituall
 form of the heavenly things.
 3. Behold, such is the Kingdome of Peace,
i Apo. 13. **i** the heavenly beauty, and the holy Land of Pro-
 & 21. mise, to the **k** blessing of all generations of the
k Gen. 22. earth.
l Esa. 32. 4. And that is the holy rest, **l** and the noble
 Heb. 4. freedom, which God hath reserved for the chil-
 & 4 Eld. 7. dren of God, and given them now **m** in the last
 Col. 1. time, for an everlasting inheritance, according to
 the Promises.
 5. Now the only God of Life grant the same
 rest unto us all. Amen.

Take it to heart.

Charitas exorfit per H.N.

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